1744

86.

THE COMMON ERRORS IN THE EDUCATION OF CHILDREN, &c.

[Price One Shilling and Six-pence.]

BRITISH MUSEUM

THE

Common Errors

IN THE

EDUCATION

OF

CHILDREN,

AND THEIR

CONSEQUENCES;

WITH

The METHODS to remedy them consider'd under the following HEADS;

I. The Fault of Parents, in the Nurture of them.
II. The Ignorance or Negligence of those who teach them.
III. Whether a publick or private School is to be preferr'd.
IV. Want of Skill in the Parent or Tutor to distinguish the Genius of the Child; and that too common, but fatal Error of forcing him to Studies or Employments incompatible with the natural Bent of his Inclinations.
V. Ill Methods of teaching Children, and the Neglect of the Regulation of their Morals.

Nondum absolviſti Genetricis Munus, niſi primum tenerum Corpuſculum Filii, mox animum æque mollem recta Educatione finxeris.

ERASM. in Puerp.

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BRITISH MUSEUM

THE

PREFACE.

SOMETIME *ago a little Book fell into my Hands, under the Title of* Pueritiæ Formanda Artifex, *publiſh'd by Mr.* Mills, *the Maſter of* Croyden *School. This Book was wrote in* Latin.---*I was ſurpriz'd to ſee a Treatiſe of this Kind wrote in a Language unintelligible to the greater Part of thoſe, for whoſe Uſe I expected it had been calculated, I mean, the* Engliſh *Reader. But I found it was adapted rather to the Uſe of thoſe Gentlemen, whoſe Abilities render them capa-*

ble of beſtowing a learned Education on their Children. And therefore I imagin'd it almoſt an uſeleſs Work, eſpecially when I conſider'd, how much a Treatiſe on this Subject was wanting, that might be of Service in directing People in a lower Rank, in the Education of their Children. This therefore I thought proper to undertake, by collecting what has been ſaid by ſome of the beſt Authors, and forming them into a Syſtem. Theſe Opinions, which I have thus gather'd together, I have digeſted methodically, by dividing them into ſeveral Heads or Chapters, in as conciſe and comprehenſive a Manner, as the Nature of the Thing would well admit of.

The Authors which I have conſulted are the beſt that have advanced any thing that is material on this Subject, ſuch as Plato, Pliny, Quintilian, Cicero, *Mr.* Locke, *and ſeveral others. And I apprehend, there is a very great Advantage ariſing from knowing the different Sentiments of Authors; for while we have the Opinion of one only, we are oftentimes inſenſibly led on, (the leſs diſcerning Part of Mankind at leaſt) to fall*

in

in with him, how extravagant ſoever his Notions are, and tho' ſometimes even diſſonant to right Reaſon.

This Method therefore, of collecting thus briefly the Sentiments of others, will undoubtedly recommend this Treatiſe to the Reader, as more ageeable and more uſeful too; ſince it is left to his own Choice and Approbation, to determine for himſelf whether of all of them, is the moſt eligible.

The modern Authors, who have wrote on this Subject, have for the moſt Part been either too prolix and tedious, or have confined themſelves to that Part of Education only, which is moſt requiſite for a Gentleman; or elſe they have ſeem'd to have a View only to the Inſtruction of Boys of riper Years, forgetting the Neceſſity of directing Parents in the Nurture of their Children, when in their moſt tender Years.

But in order to make this Work the more compleat, and render it of more univerſal Advantage to Mankind, I have adapted it to

the Uſe of People of all Ranks and Conditions in Life. For here the Reader will meet with Inſtructions as well for the Acquiſition of a proper Education for the Gentleman, as of that of the Mechanick; and will alſo find it equally uſeful to Parents in the Nurture of their Children, and Maſters in the Education of their Scholars.

I have introduc'd my Subject with a ſhort Diſcourſe on the Uſe and Excellency of Learning, with Exhortations to Parents to believe that to be the beſt Portion they can give their Children; ſince it is one great Means of preſerving forever in a Youth that Virtue, the Principles of which have, by the laudable Diligence of the Parent, been inculcated betimes in his Mind; for it gives him a Power of forming a right Judgment of Things, of conceiving true and ſolid Ideas, and ſhews him the Danger of making his intelligent Faculties ſubſervient to Partiality and Prejudice, which are the ſure Reſult of Ignorance. And Youth, thus early inſtructed, will, when they come to Years of Maturity, be cautious to avoid thoſe vicious

Courſes

Courſes, which they would otherwiſe have been more liable to purſue. For ſuch high Returns of Gratitude are due to a Parent, who has thus liberally educated his Son, he will have ſuch a grateful Senſe of this ineſtimable Bleſſing, that he will be ever ſtriving to make a ſuitable Acknowledgement. Which he can only effect, by ſhewing, that he has not miſus'd thoſe Talents, which his Father hath thought proper to cultivate and improve. And I ſhould imagine, that even this alone, without conſidering their own future Welfare and Intereſt, would be an Incentive to good Actions, and induce them to conduct their Behaviour in ſuch a Manner, as might beſt ſerve to promote the Happineſs of the Parent, in ſeeing his Child act as one not unmindful of his Father's Goodneſs and Affection towards him, ſo eminently conſpicuous in the Care of his Education. Such Youth have then themſelves an Opportunity of enjoying that Satisfaction and Complacency of Mind, which always accrues from a Senſe of having faithfully diſcharged that filial Duty, which is ſo juſtly due to a beneficent Father,

The

The Subject is ſuch as no wiſe Man will, I am confident, account either an uſeleſs or an idle one. Since it is of ſuch great Concernment to Mankind, to give proper Inſtructions to their Youth, in order for the Formation of their Manners, which they will find to be abſolutely neceſſary, when they come to be converſant in the Affairs of the World.

The Reader will, in the firſt Place, find Inſtructions for the managing of Children in their tender Years; for it is at this Time that they imbibe the Principles either of Good or Evil. It is then only, when that Foundation can be laid, which is to give Strength and Steadineſs to the Superſtructure, which is to be raiſed hereafter.—Next proceeding to School, he will be ſhewed what is the beſt Method that has yet been preſcribed for teaching the Languages; where I have not fail'd of inculcating, as I go along, the Principles of Virtue and Morality.—And laſtly, he will have an Opportunity, from what is there ſaid, of reflecting upon the manifeſt

manifeſt Errors in the Conduct of thoſe Parents, who chuſe a Buſineſs or Profeſſion for their Children, which is not compatible with their Capacities or Inclinations. In ſhort, there is no one material Article, that I know of, omitted, which may ſerve to make this a compleat Syſtem of Education. The many Matters which Mr. Locke *ſo particularly treats of, being, as I think, not eſſential to a Deſign of this Sort.*

Whatever Reception this Treatiſe may meet with from thoſe, into whoſe Hands it may chance to fall, this, I think, I may at leaſt be allow'd to ſay, that a Treatiſe form'd after the Model, which I here preſent, muſt be the moſt uſeful Thing of its Kind, that has yet appear'd to the Publick, from the Method which I have obſerved in dividing the ſeveral Heads, whereby the Subſtance of what ſeveral Authors have wrote largely upon, may be ſeen at one View, as it were, which otherwiſe could not have been, without much Expence and Trouble to the Reader.

If there ſhould appear to be any Imperfections in Stile or Manner of Expreſſion, the learned Reader will, I doubt not, readily hold me excuſed; at leaſt, that he will not exaggerate ſmall Faults, which hardly ever eſcape even the moſt elaborate Work, eſpecially when he conſiders the Goodneſs of my Intention, which was for the Benefit and Inſtruction of People of all Ranks and Conditions in Life, who have the Care of Children.

THE

THE COMMON ERRORS IN THE EDUCATION OF CHILDREN, &c.

INTRODUCTION.

THE Neceſſity and Advantages of a good Education have been ſet in a very conſpicuous Light, by the beſt Writers in all Ages: And, indeed, we learn from Reaſon and Experience, that it is of the higheſt Importance to human Society.* On this the Happineſs of all People, and the Safety of a Commonwealth, and a flouriſhing State, have an unſpeakable Dependance; as it renders

* L' Education des Hommes a plus d' Influence qu'on ne Sauroit dire dans la ſocietè, ſoit en bien, ſoit en mal, et s' il y a quelque choſe qui merite les ſoins de ceux qui la gouvernent, cèſt le bon Etat de Ecoles, objet pourtant de leur Indifference: Il n'y a preſque rien dont on ſoit moins en peine. Traite de l' Education, par Mr. *de Crouſa*, Vol. I. Pag. 365.

Men capacitated for the various Offices and Employments of Life: So that without it the Welfare, and juſt Oeconomy of a Republick, cannot well ſubſiſt. And every thinking Man muſt be apprized of the great Prejudice the Publick ſuſtains from partial, or miſtaken Notions about the Education of Children. For to this it may undoubtedly be imputed, that many a Genius formed by Nature to ſhine in ſome principal Poſt of Life, to be the Envy of foreign Nations and Poſterity, and the Honour and Ornament of the Age in which they liv'd, have been utterly loſt and obliterated.

Plutarch reprehended the Conduct of *Numa*, that he did not, in the Settlement of the *Roman* Republick, conſtitute Rules for the Education of Children; and made the Neglect of Parents in this Duty the chief Cauſe of the ſeditious and turbulent Temper of that People, nay, even of the Ruin and Deſtruction of the Commonwealth. This, however, is certain, that the Neglect of Parents and Tutors in the proper Inſtitution of their Youth, and the Corruption and Decay of Morality and the *Belles-Lettres*, the neceſſary Conſequence of ſuch Neglect, ſtruck a very great Blow towards the diſſolving that glorious Fabrick. In the better Days of *Greece*, nay, and long afterwards, we find how much their Men of Conſequence had the Education of their Youth at Heart. For it appears, that this was look'd upon as an honourable Employment; ſo that many of them even deign'd to become Preceptors, and took their Youth under their Tuition. * *Socrates* himſelf, as we learn from ſeveral

* This we learn from *Plato* himſelf, and *Cicero*, who often tells us ſo, both in his Books of Oratory and Philoſophy.

ſeveral of *Plato*'s Dialogues, went about to ſeveral Places, teaching Youth, without taking any Gratuity or Reward for ſo doing. No Man, ſays *Socrates*, goes about a more godly Purpoſe, than he that employs himſelf in the Education of his own, and other Men's Children. *

Such is the Efficacy of good Education, that it highly promotes Religion and Virtue, the Source and Fountain of all good Government. For Piety, as the Companion of all good Things, is the Siſter of Learning, and without her muſt of neceſſity languiſh, pine and die. † 'Tis this, which by its prevailing Influence inſtils into us right Notions of Humanity and Goodneſs, and inculcates thoſe Virtues, which are alone able not only to promote the Good and Welfare of ourſelves and Fellow Creatures, but is alſo an Indication of the Deſire we have of rendering ourſelves fit and acceptable to our Creator.

What Pity then is it, that ſo little Regard ſhould be had to this great Duty, ſome being entirely void of the Art or Method of teaching, whilſt others are too much under the Influences of Avarice, to beſtow a liberal Education upon their Children. And this, ſays the great Mr. *Locke*, is the worſt Sort of Huſbandry, for a Father not to ſtrain himſelf a little for a Son's Breeding, which, let his Condition be what it will, is the beſt Portion he can leave him.

'He, as the ſame Author goes on, that at any 'Rate procures his Child a good Mind, well 'pincipled, temper'd to Virtue and Uſefulneſs,

 'and

* οὐ γὰρ ἐστῖ περί οὗτου θειοτέρου ἄνθρωπος ἂν βουλεύοαιτο, ἢ περί παιδείας, καὶ τῶν αὔτου καὶ τῶν οἰκείων. *Plato in Initio Theadis.*

† *Plin.* l. 15. c. 14.

'and adorn'd with Civility and good Breeding, 'makes a better Purchaſe for him, than if he 'had laid out the Money for an Addition of 'more Earth to his former Acres: Spare it in 'Toys, and Play-games, in Silks, Ribbons, and 'Laces, and other uſeleſs Expences, as much as 'you pleaſe, but be not ſparing in ſo neceſſary 'a Part as this. 'Tis not good Huſbandry to 'make his Fortune rich, and his Mind poor; 'and I have often, with great Admiration, ſeen 'People laviſh it profuſely in tricking up their 'Children in fine Cloaths, lodging and feeding 'them ſumptuouſly, allowing them more than 'enough of uſeleſs Servants, and yet at the ſame 'Time ſtarve their Minds, and not take ſuffi-'cient Care to cover that, which is the moſt 'ſhameful Nakedneſs, *viz.* their natural wrong 'Inclinations, and Ignorance. This I can look 'on as no other, than a ſacrificing to their own 'Vanity, it ſhewing more their Pride, than 'true Care of the Good of their Children: 'Whatſoever you employ to the Advantage of 'your Son's Mind, will ſhew your true Kind-'neſs, tho' it be to the leſſening of your Eſtate. 'A wiſe and good Man can hardly want either 'the Opinion or Reality of being great and hap-'py; but he that is fooliſh or vicious can be 'neither great nor happy, whatſoever you leave 'him; and I aſk you, whether there be not 'Men in the World, whom you had rather have 'your Son be with Five Hundred Pounds *per* '*Annum*, than ſome others you know with Five 'Thouſand.'

'Tis owing to the Advantages of Education, that every Virtue and Perfection of a great Mind (which would otherwiſe be for ever latent) are drawn out to view; and 'tis not in the leaſt to be

doubted,

doubted, but the Philoſopher, Hero, *&c.* are frequently loſt in the Plebeian, which a proper Education would have brought to light: As the intrinſick Beauties and Perfections of a rough Stone, may be entirely loſt for want of the Care and Induſtry of the Poliſher.

The Advantages of this we find were well known both to *Julius Cæſar* and *Alexander*, whoſe peculiar Care it was to diſtinguiſh themſelves in Arts and Sciences; we have the Works of the former to confirm this, and 'tis well known that the latter confeſs'd, that he was more oblig'd to *Ariſtotle*, who gave him Learning, than to *Philip*, who gave him Life and Empire.

'Tis this, (as a celebrated Writer obſerves *) 'which, next to Virtue, truly and eſſentially 'raiſes one Man above another; it finiſhes one 'half of the human Soul. It makes Being 'pleaſant to us, fills the Mind with entertaining 'Views, and adminiſters to it a perpetual Series 'of Gratifications. It gives Eaſe to Solitude, 'and Gracefulneſs to Retirement. It fills a 'publick Station with ſuitable Abilities, and 'adds a Luſtre to thoſe who are in Poſſeſſion of 'them.'

It is this, alſo, which exempts the more ordinary Actions of the Soul, from the Influence and Predominancy of the Body. For as hard Bones, (as *Plutarch* obſerves) being ſteep'd in Vinegar and Aſhes, do loſe their Nature, and grow ſo ſoft, that they may be cut with a Thread; ſo the tougheſt and moſt unbended Natures, by early and prudent Diſcipline, may be rectify'd. This was the Caſe of *Socrates*, who, when *Zopyrus* the Phyſiognomiſt conjectur'd of his Diſpoſition contrary to that which Men believ'd,

* *Guard.* Vol. II. Numb. 3.

believ'd, and was thereupon derided as an ignorant Pretender, acquitted the Man from that Imputation, by confeſſing that he had judg'd very rightly of his natural Inclinations, which only the Study of Philoſophy had alter'd and over-ruled. I remember alſo to have read of one *Stylphon*, a Philoſopher of *Megara*, in *Cicero* in his Book *de Fato*, if I miſtake not, who was in his Nature a Drunkard, and much given to Women, but that vicious Nature of his was at laſt ſo much ſubdu'd by Learning, that he afterwards bore the Character of a good, ſober and juſt Man.

Thus we ſee how amiable a Thing is Learning, and how neceſſary it is to the forming a right Judgment. But as it is difficult by Words to excite thoſe to the Performance of any Duty, whom Reaſon and Experience will not, and as ſo many learned and celebrated Authors have enforced this with the moſt prevailing Arguments, it will be needleſs to dwell longer on this Head. I ſhall therefore only add, that this right Inſtitution, ſo abſolutely neceſſary, conſiſts in the Care and Management of thoſe who are entruſted with the Education of Children; as the faireſt Plant owes its Beauty to the Hand which firſt planted it in an agreeable Soil. It ſhall be my Buſineſs, therefore, in the following Sheets, to lay down the beſt Rules for Education, which have been approv'd of by the greateſt Writers who have handled this Subject.——But firſt let us enquire into the manifeſt Errors, ſo frequently committed by Parents in the Education of their Children.

CHAP.

CHAP. I.

The Faults of Parents in the Nurture of their Children.

IT cannot, ſurely, be imputable to their Ignorance, that Parents judge ſo ill, as they generally do, in their Methods of bringing up their Children; and therefore, by a few Reſearches into their own Minds, they muſt know themſelves guilty of a moſt enormous Crime, for they often directly teach them Vice. Every Parent has a very great Duty to diſcharge, and the Child which he is the Inſtrument of bringing into the World, has a Right, as a rational Creature, to claim the Parents Care betimes: For the Vices which uſually prevail over their riper Years are, chiefly, not to ſay, wholly, owing to the Neglect of Education, and the wrong Managment of Children, while tender, docile, and pliable. And it is the eaſieſt Thing in the World to form good Habits, in their Infancy, but the moſt difficult to amend them in their Approach to Manhood. 'Inſtead of Judg-
'ment and Experience (ſays Mr. *Woolaſton* in
'his *Religion of Nature*) we find, commonly,
'in Youth, ſuch Things as are remoteſt from
'them, childiſh Appetites, irregular Paſſions,
'peeviſh and obſtinate Humours, which require
'to be ſubdued, and taught to give way to
'wholeſome Counſels. Young People are not
'only obnoxious to their own Humours and
'Follies, but alſo to thoſe of their Companions:
'They

'They are apt to hearken to them, and imitate 'one another's Miſconduct; and thus Folly 'mingles with Folly, and increaſes prodigiouſly. '---The Judgment of the Parent muſt ſtill interpoſe and preſide, and guide them through all 'the Stages of Infancy, Childhood, and Youth, 'according to their Power, improving the Minds 'of their Children, breaking the Strength of 'their inordinate Paſſions, cultivating rude Nature, forming their Manners, and ſhewing 'them which they ought to be found in.' The ſame Author further obſerves, That Parents cannot diſcharge the Duties incumbent on them; that is, to ſubdue the Paſſions of the Child, break his Stomach, and cauſe him to mind his Inſtructions, without ſome Sort of Diſcipline and a proper Severity; at leaſt, very rarely. But then, in a Note in the Margin, he ſays; For certainly where it can be done, *Hoc patrium eſt, potius conſuefacere filium ſua Sponte recti facere, quam alieno metu*; that is, A Parent ſhould rather accuſtom his Child to act rightly, by Choice, than Conſtraint.

The Fault which moſt Parents are too apt to run into, is allowing their Children too great Liberties. This is an Indulgence, which, by all means, ought to be avoided, as it is a Thing ſo fatal in its Conſequences. Indulgence, ſays *Quintilian*, blunts the Underſtanding, and enervates every Faculty of Soul and Body. Yet, how frequently do we ſee Children, to whom ſuch Indulgencies are allowed, that, let their Deſires be ever ſo unreaſonable, they muſt beſatisfied! And how ſhameful and ridiculous is the Mother's Plea? She tells you, her Motives are Love and Tenderneſs; and, even to ſpeak an angry Word to her Child, ſhe thinks an unpardonable Crime.

For,

For, how inconſiſtent, ſhe thinks, would it ſeem with the natural Affections of a tender Mother, not to gratify the inſatiable Deſires of her dear little One.

Theſe Sort of People make no Difference between the Cravings of Nature, and thoſe of Fancy; the former certainly ought to be gratify'd, but the latter to be abſolutely denied. Suppoſe a Child is ſet a longing for ſome new Finery; is it therefore the Duty of his Parent to deck him out in an embroider'd Suit, lead him to the Glaſs, and tell him, how like a King, or a Prince he looks? 'Tis not to be wonder'd at, then, that ſo many ſet a Value upon their Outſide, and neglect the Means to make themſelves ſhine in the learned World, ſince their Parents have inſtructed them in it, and inur'd them to it.—But, as to the Cravings of Nature, they, I ſay, ought to be tenderly hearken'd unto; for Auſterity, in ſuch Caſe, can never ſerve a good Purpoſe, but, on the contrary, quickly cools the Affection, which ought to ſubſiſt between a Parent and a Child. And, I hope, every one knows the Difference of this Expreſſion, '*I am* '*hungry*, and that *I'll have ſuch a good Thing, or elſe I won't eat!* Children ought not to be allow'd to chuſe for themſelves; but the Choice ſhould be left to the Parent, who beſt knows, or, at leaſt, ought to know, what is moſt ſuitable for them. I have been ſurpriz'd to ſee, at ſome Tables, Children refuſe to eat any thing, unleſs it was cut in ſuch a particular Place, which the Parent has been indiſcreet enough to humour them in.

'Parents, ſays Mr. *Locke*, being wiſely or-'dain'd by Nature, to love their Children, are 'very apt, if Reaſon watch not that natural Af-

'fection very warily, to let it run into Fond-'neſs. They love their little Ones, and 'tis 'their Duty; but they often, with them, cheriſh 'their Faults too. They muſt not be croſs'd, 'forſooth; they muſt have their Wills in all 'things; and, they being in their Infancies, not 'capable of great Vices, their Parents think 'they may ſafely indulge their little Irregulari-'ties, and make themſelves Sport with their 'pretty Perverſeneſs, which they think well 'enough becomes that innocent Age.'

If Maſter does not care for School, 'tis barbarous to force him; or, if it rains, or the Weather not warm, he muſt not ſtir out, for fear of getting Cold: Not conſidering, that Children ſhould be accuſtom'd to the greateſt Hardſhips their Age and Conſtitutions can bear: He ſhould not be loaded with half a Dozen Coats, to keep him from the Cold, which ſerves only to render his Nature ſoft, tender, and effeminate; but, on the contrary, go as thin of Cloaths as poſſible, which is the way to make him hardy, and able to endure Cold *. 'For, as the 'Strength of the Body lies chiefly in being able 'to

* L' Education qu'il faiſoit donnez aux Enfans, rends les Corps ſains et robuſtes, on le accoutume d' abord à une vie ſimple, frugale & laborieuſe, on ſuppoſe que toute Voluptè amolit le corps et l' Eſprit. *L' Avantur. de Telemach.* Liv. 15. It was a Cuſtom amongſt the antient *Spartans* to take particular Care that their Youth ſhould be free from the effeminate Softneſs of other Nations, and therefore they ſeaſon'd their early Years with hardy and manly Exerciſes. The *Muſcovites* too are inur'd to Hardſhips even from the Womb. They uſe their Children to endure the Extremities of Heat and Cold, Hunger, Thirſt, and Labour. They waſh their new-born Infants in cold Water, and roll them upon Ice, and amongſt Snow, which if they out-live not, their Mothers think them not worth a Tear.

' to endure Hardſhips, ſo alſo does that of the ' Mind ? '

Mr. *Locke* obſerves, that moſt Children's Conſtitutions are either ſpoil'd, or, at leaſt, harm'd, by Cockering and Tenderneſs: He therefore adviſes, that they be not too warmly clad, or covered; for Uſe alone will harden them. He would have the Child's Feet waſh'd every Day, in cold Water, and his Shoes made in ſuch a manner, as to let in Water; ſo, by that means, he is ſo reconcil'd, by Cuſtom, to Wet in his Feet, that he takes no more Cold or Harm by it, than if he were Wet in his Hands. He would alſo have him to be much in the open Air, and very little as may be by the Fire: By which he will accuſtom himſelf to Heat, Cold, Shine, and Rain; which, as he juſtly obſerves, if a Man's Body will not endure, it will ſerve him to very little Purpoſe in this World; and, when he is grown up, 'tis too late to begin to uſe him to it. As to his Cloaths, they muſt never be made ſtrait, eſpecially about the Breaſt: This is (as well in Boys, as in Girls) putting Nature out of her Road, in faſhioning the Parts; and conduces greatly to make them deformed; ſhort and ſtinking Breath, ill Lungs and Crookedneſs are the Effects of this: And the general Way of making fine Shapes, ſerves but the more effectually to ſpoil them.

As to his Diet, he would have it be plain, and ſimple; for his Breakfaſt and Supper, let him eat Milk, Milk-pottage, Water-gruel, and the like, and not ſtuff him out with Beef, or any kind of Meat, which even at Dinner ſhould be eaten ſparingly. He ſhould avoid Spice, and other Things, which may heat the Blood; eat but

little Salt in the ſeaſoning of his Victuals, neither ſhould he be uſed to high-ſeaſon'd Meats.

Tender Mothers will have too ill an Opinion of Mr. *Locke*'s Method, when I tell them, that he recommends even a Piece of Brown Bread, without Butter or Cheeſe, for the young Gentleman's Breakfaſt, ſince 'tis as wholeſome, and will make him as ſtrong a Man, as greater Delicacies; and, when he is uſed to it, will be as pleaſant to him. And, indeed, I can't think Mr. *Locke* too ſevere in this, when I conſider that the Mother will be apt enough to ſtrain it a little. However, if he calls for Victuals between Meals, he ſhould be uſed to nothing but Bread; for, ſays he, if he be hungry, more than wanton, Bread will down; and, if he be not hungry, 'tis not fit he ſhould eat; and by this Means, two good Effects are obtained; firſt, that by that Cuſtom, he will come to love Bread; ſecondly, he will by this be taught not to eat more or oftener than Nature requires*.

But, above all Things, he would have you take Care, that he taſtes of no ſtrong Drink; for this lays a ſure Foundation of Miſchief, both to Body and Mind,

Every one, but thoſe whom Fondneſs has blinded, will quickly ſee, that theſe Rules are entirely agreeable to Reaſon. And then, who will deny the Neceſſity of Children being uſed to Hardſhips, or object againſt the Means, by which they are to be made ſo? And who is there, that will not recommend the Regularity of ſuch a Diet, as we have been ſpeaking of, or think it barbarous not to gratify their Children's exorbitant

* Pueros impuberes compertum eſt ſi plurimo cibo, nimioq; ſomno uterentur, hebetiores fieri, veterni uſque aut oluci tarditatem. *Aul. Gell.* Lib. 4. Cap 19.

orbitant and inſatiable Appetites? By ſuch Irregularities as theſe, the Ruin of the poor unhappy Child is very early compleated. And I am much ſurpriz'd, that People ſeem to be ſo entirely ignorant of theſe Conſequences, fatal, as they are. All this is an Indulgence which, indeed, ſerves no better Purpoſe than to give Children leave, nay, rather let me ſay, to invite them to uſurp a kind of Authority over their Parents, whereby they preſently become their little Maſters, and then ſo indolent and lazy, that they have a mortal Averſion to School and Confinement. How frequently do theſe Misfortunes happen; and how much is the Fate of ſuch a Child to be bewailed! How contrary to the Part and Duty of Parents do ſuch People act, and how frequently by that means bring a continual Series of Sorrows and Trouble upon themſelves!

Let me therefore perſwade ſuch People to think, how advantageous it will be to their Children, to educate them with Severity. I would not be thought here to recommend Over-Severity: No; for this either diſpirits them, or begets in them a Stubbornneſs, and cruel Diſpoſition. The principal Art, therefore, is to obſerve a Mean: And this is to keep up the Child's Spirits eaſy, active, and free, and at the ſame Time to inure him to Self-command. Corporal Puniſhment can contribute nothing to this End; for this only encourages their Inclinations, and conduces not at all to the Maſtery of their Propenſity. Inſtead of this, they ought to be uſed as rational Creatures; and, I am ſure, Reaſoning with them will avail more than Drubbing: I do not mean, that they ſhould be argued with as a mature Perſon; but they ſhould always be made ſenſible by the Clemency of their

Managers,

Managers, that it is not out of Caprice, or Paſſion, they deſire or forbid them to do a Thing, but becauſe it is good for them to do, or not to do it. By uſing them frequently to this kind of Reaſoning, they will ſoon know, what they ought to do, and what not; and, by this means, ſo good a Habit will be form'd in them, that they will ſoon learn to avoid the Evil, and embrace the Good. We ſhould not, therefore, uſe them with Tenderneſs and Softneſs, which makes them effeminate: But, if the Body be ſtrong, and able to endure Labours, the Mind will certainly be the more vigorous and acute for it.

It will alſo be proper to ſend the Child to School, ſo ſoon as he can form an articulate Sound, where the Fondneſs of his Friends and Relations can be no Impediment to his Study. Beſides, his Memory being now capable of any Impreſſion, he will not only learn the Languages much ſooner, than if ſent late, but alſo will the longer retain what he reads; which is one very great Advantage that ariſes from initiating Children betimes into Letters.

And here I can't paſs over in Silence thoſe great Errors, ſo common amongſt Nurſes, in talking to their Children in ſuch a broken, unintelligible Dialect, as they generally do; not conſidering, that they ſhould learn them to ſpeak the Language purely at firſt, by making uſe of the trueſt and moſt proper Phraſe *. And it is of bad Conſequence to learn Children thoſe Things, which ſome Time hence muſt be unlearn'd.

Cicero

* Recte tamen etiam loquantur: Has [nutrices] audiet Puer, harum verba effugere imitando conabitur. Et naturâ tenaciſſimi ſumus eorum, quæ rudibus annis percipimus; ut ſapor, quo nova imbuas, durat: nec lanarum colores, quibus ſimplex ille Candor mutatus eſt, elui poſſunt. *Quintil.*

Cicero ſomewhere mentions *C. Curio*, who had never read any Books of Eloquence, nor had made any hiſtorical Collections, nor underſtood any thing of the publick or private Part of the Law; yet was the third Orator of his Time. What gain'd him this Applauſe, was a clear, ſhining Phraſe, and a ſudden Quickneſs and Fluency of Expreſſion; which was purely gotten by the Benefit of his private Education, being always uſed to a correct way of ſpeaking in the Houſe wherein he was brought up.

Another Thing equally, or more pernicious, is filling their Heads with ſuch terrible Apprehenſions of Spirits and Apparitions. 'Tis very ſtrange, no better Way can be found out to keep Children in Awe, than by telling them of *Rawhead* and *Bloodybones*, and ſuch Names as carry with them the Ideas of ſomething terrible and hurtful; which they are always afraid of, when alone, and eſpecially in the Dark. This, ſays Mr. *Locke*, muſt be carefully prevented; for, tho' by this fooliſh Way, they may keep Children from little Faults, yet the Remedy is worſe than the Diſeaſe. Such Thoughts being ſtrangely impreſs'd on the Minds of Children, from the Dread that accompanies ſuch Apprehenſions, ſink ſo deep, that they are not eaſily or ever to be got out again: So that they are afraid of their own Shadows, all their Life after. 'Tis ſtrange, indeed, that inſtead of imprinting on their Minds an early and true Notion of God, they ſhould inculcate the Doctrine of Spirits and Goblins!

I think, I ſaid ſomewhere before, that ſome Parents even directly teach their Children Vice. This, I doubt not, will ſtartle my Readers, who will think, perhaps, 'tis impoſſible for a Parent

to

to be ſo abandon'd, as to take Pains directly to inſtruct Children in Vice, and recommend it to them. 'Tis plain, they do it, tho' they don't give themſelves Time to reflect what they are doing. I will give one familiar Inſtance of it, which, however trifling it may ſeem, is of worſe Conſequence than moſt Men may imagine: Do not Parents inſtill thoſe Vices, Revenge and Cruelty, betimes into the Minds of their Children, in hourly repeating this Leſſon to them; viz. *Give me a Blow, and I'll beat him!* This is thought nothing, becauſe their little Hands cannot hurt; but, is not this recommending Force and Violence to them, and practiſing them in it? When a Temper is thus form'd, practis'd, and applauded, when little, for ſtriking others, are they not prone enough to do it, when they become ſtrong enough to make their Blows felt? This, ſurely, is tainting the Mind of the innocent Creature betimes with Viciouſneſs, when it ought to have inſtill'd into it all the Principles of Virtue: For this is the End, which all Parents ought to have in view. And, unleſs the Mind be timeouſly prepar'd for wholeſome Inſtruction by previous Culture, unleſs good Diſpoſitions are form'd and nouriſhed in their docile Years, we ſhall find all the Inſtructions we give them hereafter will avail but little. This will, indeed, be like ſowing good Seed among Thorns, or uncultivated Ground; where, if it ſhould take Root, it is preſently choak'd by the oppoſite illiberate Temperature. And, as the Mind cannot long continue a *Tabula raſa*, a meer Blank, but ſome Images will be impreſs'd upon it, we ought therefore to form good Habits and Propenſities to Virtue. As under this Head, no-

thing

thing better can be ſaid, give me Leave to quote Mr. *Locke*'s own Words.

'The great Miſtake, ſays he, I have obſerv'd, 'in People's breeding their Children, has been, 'that this has not been taken Care enough of in 'its due Seaſon; that the Mind has not been 'made obedient to Diſcipline, and pliant to Rea-'ſon, when at firſt it was moſt tender, moſt 'eaſy to be bow'd.' —— The Fondling muſt be taught to ſtrike, and call Names; muſt have what he calls for, and do what he pleaſes. Thus Parents, by humouring and cockering them, when little, corrupt the Principles of Nature in their Children, and wonder afterwards to taſte the bitter Waters, when themſelves have poiſon'd the Fountain. For, when their Children are grown up, and theſe ill Habits with them; when they are now too big to be dandled, and their Parents can no longer make uſe of them as Play-things; then they complain that the Brats are untoward and perverſe; then they are offended to ſee them artful, and are troubled with thoſe ill Humours, which they themſelves infuſed, and fomented in them; and then, perhaps, too late, would be glad to get out thoſe Weeds, which their Hands have planted, and which now have taken too deep Root to be eaſily extirpated: For he that has been uſed to have his Will in every thing, as long as he was in Coats, why ſhould we think it ſtrange, that he ſhould deſire it and contend for it ſtill, when he is in Breeches? Indeed, as he grows more towards a Man, Age ſhews his Faults the more; ſo that there be few Parents, then, ſo blind, as not to ſee them, few ſo inſenſible as not to feel the ill Effects of their own Indulgence.— If the Child muſt have Grapes, or Sugar-Plumbs, when he

has a Mind to them, rather than make the poor Babby cry, or be out of Humour; why, when he is grown up, muſt he not be ſatisfy'd too, if his Deſires carry him to Wine, or Women? — Theſe are Overſights uſually committed by thoſe, who ſeem to take the greateſt Care of their Children's Education. But, if we look into the common Management of Children, we ſhall have Reaſon to wonder, in the great Diſſoluteneſs of Manners which the World complains of, that there are Footſteps at all left of Virtue. I deſire to know what Vice can be named, which Parents, and thoſe about Children, do not ſeaſon them with, and drop into them the Seeds of, as ſoon as they are capable to receive them.' Here Mr. *Locke* goes on to ſpeak of that Leſſon inculcated in the Minds of Children, viz. *Give me a Blow, that I may beat him*; as alſo of dreſſing them up in ſome Finery, and making them proud of their Dreſs; both which I have before taken Notice of.

Mr. *Locke* next proceeds to obſerve, how diligent and induſtrious many Parents are, in inventing ſomething good, and that may tempt little Maſter's Palate; ſomething luſcious, and delicate enough to prevent ever that want of Appetite, which Nature, as he ſays, has wiſely order'd in the Beginning of Diſtempers, as a Defence againſt their Increaſe, that being freed from the ordinary Labour of digeſting any new Load in the Stomach, ſhe may be at Leiſure to correct and maſter the peccant Humour. He then goes on to conſider, how good Habits may be form'd in young Minds. As to Cravings, he adviſes that Children ſhould be uſed to ſubmit their Deſires, and go without their Longings, even from their very Cradles. They ſhould

firſt

firſt be learn'd to know, that they are not to have a Thing, becauſe it pleaſed them, but becauſe it was thought fit for them. If they were uſed in this Manner, they would not cry for any Thing, but would learn to be content; nor be half ſo uneaſy to themſelves, and others.

They who would learn to govern Children, ſhould begin with them whilſt they are little: As the Child approaches more to a Man, he ſhould be admitted nearer to his Father's Familiarity; by which means, he will become an obedient Subject, whilſt he is a Child, and an affectionate Friend, when he is a Man.

Mr. *Locke* dwells pretty largely on this Subject; for which Reaſon I have abridg'd a Part of it, and ſhall refer the Reader to his excellent Book on *Education.**

Parents ſhould inſtruct their Children early in the Science of Happineſs and Duty, or, the Art of judging and acting aright in Life, which, when they come to have a tolerable Share of Reaſon, they will ſoon be taught; and, I am ſure, if a Child is not thus timely educated, he is not prepared for the World; he is not qualified for Society, nor fit to diſcharge the proper Buſineſs of a Man. But, it may be objected, perhaps, It is Time enough to teach this, when he comes to have any thing to do in the World, and not in his Infancy, as it were.—I anſwer, That it ought to be taught him betimes; for he will then be inur'd to think and reaſon; which he will otherwiſe be a long Time of doing.

Thus, we find, *Perſius* deſcribes, with the utmoſt Gratitude, the Care his Tutor had taken to

* See there Sect. 38. et ſequent.

direct him in this useful Knowledge *. *Horace's* Father, as we learn from the fourth Satire of his first Book, had an excellent Way of teaching him, what to admire and imitate, what to avoid and abhor; he did it by Examples, by which means his Son soon found the Habit of Self-Examination; and improv'd himself in the Practice of Virtue, by observing how despicable and hated the Vicious were †; and this is the best Way in the World to instruct. Thus *Dæmea*, in *Terence*, instructs his Son, by selecting Characters, contrasting the Virtues with the opposite Vices.

Nihil prætermitto; consuefacio; denique
Inspicere, tanquam in Speculum, in vitas omnium
Jubeo, atque ex aliis sumere Exemptum sibi;
Hoc facio; hoc fugito – hoc laudi est---hoc
Vitio datur. *Adelphi.* Act. III. Scen. IV.

In *English*,

I leave no Stone unturn'd, but exercise him in what is good; I charge him to look into other Mens Actions, as into a Glass, and take Example by them.---Practice this;---shun that.---This is commendable,—that is to be avoided.

This brings me to consider the Efficacy of setting good Examples, which is a very good and easy Way of instructing Children ‡, for their Memory is like soft Wax, which will receive any Impression. The Nature of most Men is to tread

* *Vid. Pers.* Sat. 5. v. 34, &c.

† And therefore it was a Custom amongst the *Lacædemonians* to inebriate their Slaves with Wine in the Presence of their Children: Who, from the Filthiness of such a Spectacle, were made to conceive a Hatred and Aversion to that squallid Vice, which, perhaps, all the Instruction in the World would not have done.

‡ Nec tam Imperio nobis opus est quam Exemplo, et mitius jubetur Exemplo. *Pliny.*

tread in one another's Steps; ſo that the Example of Virtue will ſooner allure and prevail with the Minds of Men, to frame them to the like Reſolutions, than a naked and empty Speculation of Precepts. For as *Horace* obſerves,

Segnius irritant animos, demiſſa per Aurem,
Quam quæ ſunt oculis ſubjecta fidelibus, et quæ
Ipſe ſibi tradit Spectator.——

That is,

The Things which we hear, affect us but ſlowly; but what we ſee with our own Eyes, muſt make a ſtrong and laſting Impreſſion.

As nothing therefore ſinks deeper into the Minds of Men than Examples, Parents ſhould take care to do nothing before their Children, which they would not have them imitate.

Plato ſays, that as the Memory of Children is capable of any Impreſſion, we ought never, therefore, in the Preſence of our Children, talk of any thing but true Stories, and good Actions, which may excite them to Virtue; for whatever they learn in this tender Age, they will never forget. And this is certainly true; for when any Kind of Vice has been inſtill'd into our Minds in our Childhood, it becomes habitual, and it is impoſſible to ſhake it off. For this Reaſon 'tis highly neceſſary, that a ſtrict Eye be kept over our Child, that he keeps no bad Company. And Mr. *Locke* particularly inſiſts upon our guarding againſt their Converſation with our meaner Servants *. For, ſays he, the Contagion of theſe ill Precedents, both in Civility and Virtue, horribly infects Children, as often as they come within the reach of it. They frequently

* Concerning the Care which the *Athenians* had in bringing up their Children in honeſt Company, and virtuous Diſcipline, ſee *Iſocra. in Orat. Areopag.*

quently learn from unbred or debauched Servants ſuch Language, untowardly Tricks and Vices, as otherwiſe they poſſibly would be ignorant of all their Lives. We are pleas'd, ſays *Quintilian*, to hear our Children talk wantonly, and kiſs them for their immodeſt and lafcivious Chatter; and no Wonder, ſince ourſelves have taught them, from us they have gather'd it. They hear obſcene Songs at our Feaſts, and ſee Things not fit to be ſpoken of. Theſe Things firſt become habitual, and then natural. Theſe the poor Innocents learn, before they know that they are Vices *. Let us, ſays *Cyrus*, liberally educate our Children, and let every Man be himſelf the beſt Example for his Son's Imitation; then ſhall we ourſelves grow more virtuous, nor can our Children be vicious, tho' they had ever ſo great a Mind to it; ſince they will never either hear or ſee any thing that is baſe, but will ſpend their Days in the Study of Virtue and Honeſty †.

Tacitus gives us the following Account of the old *Roman* Way of breeding Children, which he compares with the modern.

As ſoon, ſays he, as the Child was born, he was not given to an hired Nurſe, to live in her Cell, but was educated in the Lap and Boſom of his

* Gaudemus ſi quid licentius dixerint. Verba ne Alexandrinis quidem permittenda Deliciis, riſu et oculo excipimus. Nec mirum, nos docuimus ex nobis audierunt; omne Convivium obſcenis cantibus ſtrepit (pudenda dictu) ſpectantur. Fit ex his Conſuetudo, deinde Natura. Diſcunt hæc Miſeri, antequam ſciunt vitia eſſe. *Quintil.*

† Τὰς παῖδας δὲ, ὅι ἂν ἡμῖν γίγνωνται, ἐνθάδε παιδεύσωμεν· αὐτοὶ γὰρ βελτίονες ἐσόμεθα, βλεπόμενοι τοῖς παισὶν ὡς βέλτιστα παράδειγματα ἡμᾶς αὐτοὺς παρέχειν· ὅι τε παῖδες ἥδ' ἂν εἰβύλοντο ῥᾳδίως σωφρονέστεροι γένοιντο, αἴσχρον μὲν μηδὲν μήτε ὁρῶντες μήτε ἀκούοντες, ἐν δὲ καλοῖς καγαθοῖς σπιτηδεύμασι διημερεύοντες. *Zenoph. de Inſtit. Cyri.* Lib. 7.

his Mother, whoſe chiefeſt Commendation it was to look after her Houſe, and attend on her Children *. Some antient Matron was alſo choſen out of the Neighbourhood, known for her approv'd Life and Manners, to whoſe Care the Children of every Family were committed; before whom it was a Crime to ſay an ill Word, or do an ill Action; and ſhe not only had an Eye over their Studies, but alſo, with a Kind of Sanctity and Modeſty, regulated their Divertiſements and Recreations. Thus *Cornelia*, *Aurelia*, and *Achia*, Mothers to the *Grautri*, *Julius Cæſar*, and *Auguſtus*, are ſaid to have taken upon them the Care of the Education of Noblemen's Children: Which Diſcipline and Severity has this End, that the Mind being preſerved in its natural Innocence and Integrity, and debauched by no ill Habits, might diligently apply itſelf to the Liberal Arts; and, whether it be inclined to the Art Military, or the Knowledge of the Law, it might make that favourable Study its chief Buſineſs. — But now, ſo ſoon as the Child is born, he is given up to the Care of ſome poor *Grecian* Girl, and one or two Servants, generally very ill bred, and not in the leaſt accomodated for ſo ſerious an Office. By the Whims and Fables of theſe, the ſoft Nature of the Child is tainted; nor is there one in the Houſe to take Care what is ſaid or done before the poor Infant: While the Parents, in the mean time, inſtead of inſtilling into its Mind Notions of Probity and Modeſty, accuſtom him to Wantonneſs and Licentiouſneſs; by which Impudence, and

* *Nothing lovelier can be found*
In Woman, than to ſtudy Houſhold Good,
And good Works in her Huſband to promote. Milton.

and a Contempt of his Parents, and every Body elſe, preſently creeps upon him.

Alaſs! how fatal is the Reſult of ſuch an Inſtitution! 'Tis this, which ſpreads that Contagion of Vice, ſo often ſeen in Youth. Vice is inculcated in their Minds, when of tender Years; this takes deep Root, and becomes ſo habitual, that it is ſeldom or ever eradicated.

A Parent ſhould be particularly cautious, that his Child keeps no bad Company, and that he himſelf ſets a good Example *: For, if the Company he keeps be bad, Vice will ſoon creep into his Soul, and there ſettle: If the Father's Example be bad, no Wonder if the Child's be ſo: He has the Liberty of being equally vicious, and has the Authority of his Father to keep him in Countenance. And how can a Man reprove his Son for practiſing thoſe Vices, which he himſelf has taught him by his own Example! Altho' the Father be himſelf ever ſo lewd and vicious, yet, ſurely, 'tis a Dury incumbent on him, to hide it as much as may be, from his Child †.

By this Time I hope I have ſufficiently expoſed the Folly, I had almoſt ſaid Wickedneſs, of Parents, in the Nurture of their dear little Ones, whoſe Unhappineſs it is to imbibe the firſt Principles of Vice in their Infancy. They are now, I hope, convinced of the Reaſon of the

* We are all a ſort of *Camelions*, which take a Tincture from Things near us. *Locke*.

† This Folly of Parents is beautifully painted in a late Poem in the following Lines:

What Weakneſs ſee not Children in their Lives?
Grand-climacterical Abſurdities!
Grey-hair'd Authority to Faults of Youth.
How ſhocking? It makes Folly thrice a Fool:
And our firſt Childhood might our laſt deſpiſe.

Young's Complaint, Night 5.

the great Decay of Virtue and Morality now in the World, which they may aſſure themſelves proceed in a great Meaſure, I know not whether I may not ſay wholly, from the wrong Inſtitution of Children.

But before I leave this Chapter, it may not be amiſs to take Notice of that Duty, too much neglected, of inſtructing Children in Religion and Virtue. This is a Duty that too many Parents are apt to forget, notwithſtanding it is ſo ardently promulg'd every where in the Sacred Writings. This is a Law, which is engraved in the very Heart of Nature, yet none ſure is more univerſally neglected in Practice *.

Man has, by Nature, all the Inclinations and Paſſions of the moſt ſavage Animal †. And how, but by Education and Diſcipline, can he be made tame and tractable? He is not the leaſt Degree above the Brute Creation; for, what is it that ſets us above them, but our Underſtanding? which is the peculiar Perfection that diſtinguiſhes Mankind. If the predominant Paſſions of the Mind are check'd, Moderation and Virtue are ſoon taught; and, if theſe are impreſs'd on his Mind in his Youth, he will certainly carry them to the Grave; for, *Train up a Child in the Way he ſhould go, and he will not depart from it when he is old.* As ſoon, therefore, as he is capable of knowing God, he ought to be taught to fear his Juſtice, and to love his

* It was the Neglect of this Duty, and the ſuffering his Children to go on in a Courſe of Prophaneneſs and Vice, that cauſed that ſevere Judgment to be inflicted by God upon *Eli* and his whole Houſe, which we read of in 1 *Sam.* iii. 13, 14.

† Ὁ δὲ παῖς πάντων θηρίων ἐστὶ ἀνημεταχειριστότατον· ὅσῳ γὰρ ἔχει πηγὴν τῆς φρονεῖν μηπω κατηρτυμένην, ἐπίβουλον, καὶ δριμὺ καὶ ὑβριστότατον θηρίων γίγνεται· *Plato*, Lib. 7. *de Legibus.*

Goodneſs; to know, that it is from him every good Thing proceeds, ſuch as Health, Strength, Food, and Raiment; that he is merciful and kind to all ſuch as ſerve him; that he knows all Things, even the Secrets of our Hearts; that we cannot entertain a Thought that ſhall eſcape his Knowledge; and that he will eternally puniſh the Wicked, and reward the Good; and that therefore we ought well to conſider of our Words and Actions. This the Heathens themſelves did. Thus *Seneca*. I examine myſelf how I have ſpent the Day; I reflect on my paſt Words and Actions; I hide nothing from myſelf; I overlook nothing. It was alſo a ſacred Rule amongſt the *Pythagoreans*, that they ſhould every Evening thrice run over the Actions and Affairs of the Day, and examine what their Conduct had been; what they had done, and what neglected. This, they aſſured their Pupils, was the Method to make a noble Progreſs in the Paths of Virtue: As we learn from the following *Golden Verſes* of *Pythagoras*:

Μήδ υπνον μαλαχοισιν ἐπ' ὄμμασι προσδέξασθαι
Πρίν τῶν ημερινων εργων τρις εκαστον επελθειν·
Πη παρέβην; τὶ δ'ερέξα; τὶ μοι δέον ουκ ἐτελέσθη;
Ταυτα σε της θειης ἀρετῆς εις ιχνια θησει·

Nor let ſoft Slumbers cloſe your Eyes,
Before you've recollected thrice
The Train of Actions thro' the Day;
Where have my Feet choſe out their Way?
What have I learn'd, where'er I've been,
From all I've heard, from all I've ſeen?
What know I more, that's worth the knowing?
What have I done, that's worth the doing?
What have I ſought, that I ſhould ſhun?
What Duty have I left undone?
Or into what new Follies run?

Theſe

Theſe Self-Enquiries are the Road
That lead to Virtue, and to God.

WATTS.

Theſe, and the like, will give a Child ſound Notions of Virtue and Religion, and teach him to be afraid of offending againſt his Creator.—— But, inſtead of this, the Child is taught no farther than the Nurſe's Catechiſm; if he is perfect in that, his Mother thinks 'tis enough. He will tell you very readily, who was the firſt Man; who the wiſeſt, and who the meekeſt Man; but, alaſs! he is wholly ignorant of the Church Catechiſm. This, ſurely, can never be ſaid to be an implanting in their Minds the Principles of Godlineſs. Is this coming up to the Grounds of Chriſtianity? This the *Jews* know, I believe, and yet are not *Chriſtians*.

One Thing more I muſt beg Leave to recommend to Parents in the Government of their Children, when of riper Years: 'Tis too common a Fault in Parents to exerciſe too much Severity and Harſhneſs; ſuch a ſort of ſlaviſh Diſcipline, makes a ſlaviſh Temper. The Severity, Mr. *Locke* obſerves, which is neceſſary to be uſed, when our Children are young, ſhould not be continued all along to them; it ſhould be relaxed, as faſt as their Age, Diſcretion, *&c.* could allow it. By admitting him into ſerious Diſcourſes with you, you will inſenſibly raiſe his Mind above the uſual Amuſements of Youth. In ſhort, there are particular Liberties, they ſhould be indulg'd in; I would therefore recommend to every Father's Reflection, the following Sentiments of a Father, only by Adoption; it is the Speech of honeſt old *Micio*, in the *Adelphi* of *Terence*, how juſt, tender, and paternal,

I leave every one to judge. —— * : 'Twas always my Opinion, ſays he, that 'tis much better to keep Children in Awe by Shame, and Generoſity of Inclination, than by Fear.—— That Man is very much miſtaken, that believes Government purely by Force, ſhould have more Authority, and a better Foundation, than when 'tis accompany'd with Tenderneſs and Reſpect. This is my Logick; I argue thus: He that's compell'd by Threats to do his Duty, will be wary no longer, than you have an Eye over him; but when he ſees that he ſhan't be found out, he'll e'en follow his own Inclinations: But he that is govern'd by Love, obeys moſt chearfully, ſtrives to make his due Returns of Gratitude, and is the ſame, whether you are preſent, or abſent. 'Tis a Father's Part to uſe his Child ſo, as his own Choice, rather than outward Conſtraint, ſhould put him upon doing well. Here lies the Difference between a Father and a Maſter; and he that does otherwiſe, let him own, that he underſtands not at all how to govern Children.

CHAP.

* Pudore et liberalitate Liberos
Retinere, ſatius eſſe credo, quam metu.
Et errat longè, meâ quidem Sententiâ,
Qui Imperium credat gravius eſſe aut ſtabilius,
Vi quod ſit, quam illud, quod Amicitiâ adjungitur.
Mea ſic eſt Ratio, et ſic animum induco meum:
Male coactus qui ſuum officium facit,
Dum id reſciſtum irí credit, tantiſper cavet.
Si ſperat foreclam, rurſum ad Ingenium redit.
Quem Beneficio adjungas, ille ex animo facit.
Studet per referre, preſens abſenſque idam erit.
Hoc patrium eſt potius conſuefacere Filium
Suâ ſponte rectè facere, quam alieno metu.
Hoc Pater, ac Dominus intereſt, hoc qui nequit
Fateatur neſcire, imperare Liberis.

CHAP. II.

Of the Ignorance or Negligence of thoſe who teach Children.

A Particular Regard is to be had in the Choice of a good Maſter; for, as I before obſerved, the right Inſtitution of Children conſiſts in the Care and Management of thoſe, with whom they are entruſted: As this, therefore, requires ſo much Caution, and as it is neceſſary ſuch a one ſhould be found out, to whom we may ſafely commit our Son, let us be as circumſpect as poſſible, and apply our utmoſt Endeavours to find out a ſuitable one. In order, therefore, to do this, I ſhall lay before you the Advice and Opinions of two or three learned and experienced Gentlemen.

Huartes, a learned *Spaniſh* Doctor, tells us, that the Maſter ſhould be a Man of a clear Head, and have a good Method of Teaching, of ſolid and ſound Learning without Sophiſtry or Trifling; for all that the Scholar has to do, during the Time he learns, is to receive all that the Maſter propounds, becauſe he has neither Wit nor Diſcretion ſufficient, at the tender Years which is neceſſary for him to be initiated into Learning, to diſcern or diſtinguiſh between Right and Wrong. If the Maſter has not clear and ſound Learning, to what Purpoſe is it for a Boy to read thoſe abſtruſe Authors, which even his Maſter doth not underſtand? It is alſo requiſite, that he be able to unriddle thoſe Fables, which

which frequently occur, and contain in them the ſtricteſt Rules of Morality and Virtue.

The good Maſter is alſo a Man of good Life and Converſation, ſetting good Examples to thoſe that are under his Care and Authority. He is alſo thoroughly diligent and indefatigable, well knowing the Neceſſity of his being ſo, if he would conſcientiouſly diſcharge the great Truſt repoſed in him. He is capable of diſcerning the different Faculties, Inclinations, Tempers and Abilities of different Youths, and by that means knows how to put them to ſuch Studies, as are moſt ſuitable to their Capacities.

Mr. *Locke* ſays, he ſhould be a ſober Man, with a good Stock of Learning; to form the Pupil, as he ſhould be, the Maſter ſhould alſo be well bred, underſtanding the Ways of Carriage, and the Meaſures of Civility, in all the Variety of Perſons, Times and Places. He ſhould know the World well, the Ways, Humours, Follies, Cheats and Faults of the Age.

'Tis not ſufficient, ſays the learned Mr. *Watts*, that he be competently ſkill'd in thoſe Sciences, which he profeſſes or teaches, but he ſhould have Art or Skill in the Method of teaching, and Patience in the Practice of it. He ſhould be diligent and patient, not ſkim over a Science in a ſuperficial Survey, nor lead his Scholars into the Depths of it.

Dr. *Talbot*, in his *Chriſtian Schoolmaſter*, gives us the following Characteriſticks of a good Maſter:

He ſhould firſt, he ſays, ſeriouſly conſider with himſelf, whether he is duly qualified for it in the following Reſpects, *viz.*

Firſt, As to his Religion and Principles. That he be in all Things exactly conformable to the Doctrine

Doctrine and Worſhip of the Church of *England*, and other Duties enjoined by the eccleſiaſtical and civil Conſtitutions: It being, ſays he, highly reaſonable, that thoſe, who have ſuch frequent Opportunities of inſtilling what Principles they think fit into the Minds of young People, ſhould give all poſſible Security to the Publick, that they do not entertain any which are contrary to, or inconſiſtent with the preſent Eſtabliſhment in Church and State. For conſidering the notorious Increaſe, which he then had obſerved of *Popiſh* and other illegal Seminaries, in ſeveral Parts of this Nation, it was neceſſary to be cautious in making a due Choice of ſuch as were to be entruſted with the Education of Youth, leſt they might propagate in the Minds of Children, ſuch Principles as are oppoſite to thoſe of the Church of *England*, which is an eſſential Part of our *Engliſh* Conſtitution.

Secondly, That he be a Man of good Morals, otherwiſe his Precepts will be as ineffectual as his Faith; and that upon theſe two Accounts:

1*ſt*, That by Immorality, he will bring Contempt upon his Perſon, and render himſelf obnoxious to the Scorn and Averſion of his Scholars; his Councels will then loſe their Authority, and his Reproofs that Force which is requiſite to render them effectual. For Children have ſo much Senſe as to underſtand, that a Man's Actions are a better Interpreter of his Heart, than his Words; and that it is unreaſonable in him to require of them the Performance of thoſe Duties, and puniſh them for the Neglect of them, which he himſelf every Day breaks through.

2*dly*, That by thus ſetting a bad Example to ſuch Youth as are under his Care, their tender Minds

Minds will ſoon be tempted, and even encouraged to ſin. Since Example is apt to make the deepeſt Impreſſion on the Minds of Children.

But there are ſome Virtues, he ſays, which are more particularly ſuitable to the Office of a Schoolmaſter; and they are theſe that follow:

1*ſt*, *Patience* and *Humility*. That he may condeſcend to the meaneſt Capacity, and endure to repeat them as often as Occaſion ſhall require.

2*dly*, *Sagacity* and *Judgment*. That he may diſcern the different Diſpoſitions and Tempers of Scholars, that he may the better ſtrike in with Nature, and govern them in the ſweeteſt Manner.

3*dly*, *Juſtice* and *Equity*. That he may be exactly impartial in the Diſtribution of Rewards and Puniſhments.

4*thly*, *Meekneſs* and *Forbearance*. That he may keep his Paſſions within their due Bounds, and proportion his Reſentment to the Nature of the Offence.

5*thly*, *Candour* and *Sweetneſs* of *Diſpoſition*. That he may gain both the Affections and Attention of his Scholars. Since it is almoſt as natural for every one to learn from thoſe he loves, as 'tis to learn what he loves.

6*thly*, *Diligence* and *Application*. That he may cloſely and conſtantly attend to his Duty. And,

7*thly*, A *pious* and *devout Frame* of *Spirit*. Which is the means of procuring a Bleſſing upon all his Labours.

Thirdly, The third general Qualification is, that he have a competent Knowledge of ſuch Things as he is required to teach.

I will here add an Epiſtle, being the Sentiments of one of the beſt Men and politeſt Writers in the latter Ages of the *Roman* State.

PLINY

Pliny *the younger to* Corellia Hiſpulla *on chuſing a Tutor for her Son.*

'Since I paid ſo great a Reſpect to your Father, (who was a Man of uncommon Virtue and Merit) that I cannot ſay, whether my Admiration or Love of him was greater; and ſince I carry on that Affection to you in his Memory and Honour, I cannot help deſiring and endeavouring, as far as poſſible, to make your Son reſemble his Grandfather. I prefer indeed him by the Mother's Side, tho' he by the Father's, was a Man well approved and reſpected; and his Father himſelf and his Uncle are diſtinguiſhed by a particular Fame. His Growth will be equal to them, if he be train'd up in a liberal Education, and the Hand that is to form him is of the firſt Importance to it. As yet his tender Age has confin'd him to your Eye and domeſtick Tutors, where there is little or no Room to go aſtray. But now his Studies are to be carried beyond the Threſhold, you muſt look about for a *Latin* Maſter of Rhetorick, whoſe School maintains a due Severity, and a chaſte regular Management. For our Youth is poſſeſs'd, among other Gifts of Nature and Fortune, of a great perſonal Beauty, that requires in his ſlippery State of Life, not only an Inſtructor, but a Guardian and a Governor. I think I can warrant *Julius Genitor* to you. I love the Man, yet my Eſteem for him, which is founded upon Judgment, is no Prejudice to that Judgment. He is a Man of correct Life, and prudent, indeed ſomewhat too auſtere and hard for this Libertine Age. You may plentifully find his Maſtery in Eloquence; for an open and plain Faculty of ſpeaking is preſently diſcerned. Human Life has a Variety of Depths and Caverns

in it, in all which take my Word for *Genitor*. Your Son will hear nothing from him that will not be uſeful, and learn nothing which it were not better to know. He will be admoniſhed by him as frequently as by you and myſelf, what Images of his Anceſtors he is to honour, what celebrated Names he muſt anſwer. And therefore, by the Favour of Heaven, commit him to a Maſter, who will firſt give a Frame to his Manners, and then to his Eloquence, which is ill learn'd without them.'

Thus we ſee how careful the *Romans* were in chuſing Preceptors for their Children.---What I have here ſaid, in relation to the Maſter, is in a manner equally applicable to the Parent, who ought to have the ſame Circumſpection in regard to his Conduct in the Preſence of his Children at leaſt, as well as the Maſter.

Let us now conſider how great is the Misfortune of thoſe Children, who are under the Care of an ignorant and undiſcerning Maſter. This we cannot better deſcribe, than is done in one of the *Spectators*. I ſhall therefore here preſent my Reader with a Part of that Paper.

'The boaſted Liberty we talk of, is but a mean Reward for the long Servitude, the many Heart-Aches and Terrors, to which our Childhood is expoſed, in going through a Grammar School: Many of theſe ſtupid Tyrants exerciſe their Cruelty without any manner of Diſtinction of the Capacities of Children, or the Intentions of Parents in their Behalf. There are many excellent Tempers, which are worthy to be nouriſhed and cultivated with all poſſible Diligence and Care, that were never deſigned to be acquainted with *Ariſtotle*, *Tully*, or *Virgil*; and there are as many who have Capacities for underſtanding

ſtanding every Word thoſe great Perſons have writ, and yet were never born to have any Reliſh of their Writings. For want of this common and obvious Diſcerning in thoſe who have the Care of Youth, we have ſo many hundred unaccountable Creatures every Age whipt up into great Scholars, and are for ever near a right Underſtanding, and will never arrive at it. Theſe are the Scandal of Letters, and theſe are generally the Men, who are to teach others. The Senſe of Shame and Honour is enough to keep the World itſelf in order, without corporal Puniſhment, much more to train the Minds of uncorrupted and innocent Children. It happens, I doubt not, more than once in a Year, that a Lad is chaſtis'd for a Blockhead, when it is a good Apprehenſion that makes him incapable of knowing what his Teacher means. A briſk Imagination may very often ſuggeſt an Error, which a Lad could not have fallen into, if he had been as heavy in conjecturing, as his Maſter in explaining. But there is no Mercy even towards a wrong Interpretation of his Meaning, the Sufferings of the Scholar's Body are to rectify the Miſtakes of his Mind.

I am confident that no Boy, who will not be allur'd to Letters without Blows, will ever be brought to any thing with them. A great or good Mind muſt neceſſarily be the worſe for ſuch Indignities, and it is a ſad Change to loſe of its Virtue for the Improvement of its Knowledge. No one has gone thro' what they call a great School, but muſt remember to have ſeen Children of excellent and ingenious Natures, (as has afterwards appeared in their Manhood;) I ſay, no Man has gone through this way of Education, but muſt have ſeen an ingenious Creature ex-

piring with Shame, with pale Looks, beſeeching Sorrow, and ſilent Tears, throw up its honeſt Eyes, and kneel on its tender Knees to an inexorable Blockhead, to be forgiven the falſe Quantity of a Word, in making a *Latin* Verſe. The Child is puniſhed, and the next Day he commits a like Crime, and ſo a third, with the ſame Conſequence: I would fain aſk any reaſonable Man, whether this Lad in the Simplicity of his natural Innocence, full of Shame, and capable of any Impreſſion from that Grace of Soul, was not fitter for any Purpoſe in this Life, after that Spark of Virtue was extinguiſhed in him, tho' he is able to write twenty Verſes in an Evening?---It is wholly owing to this Practice, that we may attribute a certain Hardneſs and Ferocity, which ſome Men, though liberally educated, carry about them in all their Behaviour. To be bred like a Gentleman, and puniſhed like a Malefactor, muſt, as we ſee it does, produce that illiberal Sawcineſs, which we ſee ſometimes in Men of Letters.'

CHAP. III.

Whether a publick or private School is to be preferr'd.

THIS Queſtion has been a long Time in Diſpute, and different Writers have determin'd differently, as their Fancies and Inclinations led them. I ſhall not pretend here to obviate all the Objections, which have been brought by the Advocates for any one Side; but

but ſhall enumerate the chief of thoſe Conveniences and Diſadvantages, which attend both a publick and a private Education, and ſo leave the Reader to determine for himſelf which is the moſt eligible.

Quintilian makes the Queſtion, *viz.* Whether it is better to educate our Children in our own Houſes, or to commit them to the Care of Maſters of publick Schools * ? The latter many diſapprove of, he ſays, for two Reaſons; firſt, Becauſe, that in a publick School, the Morals of Youth are too liable to be corrupted; and, ſecondly, Becauſe the Maſter will take more Pains with one, than he poſſibly can with a great Number. The firſt Reaſon, he thinks, carries great Weight with it; for if ſuppoſing they may acquire a greater Stock of Learning at a School, yet Virtue ought always to be preferr'd to that. Tho', indeed as to their Morals, they may, he thinks, be as eaſily corrupted at home, as at School. The Tutor himſelf may not be a good Man; and again, it is full as dangerous for him to converſe with a Pack of mean Servants, as with his Play-fellows, tho' not altogether free from Vice. But this may be eaſily remedy'd indeed, for if the Child be ſoberly inclined, and the Parents not too careleſs and negligent, a good Maſter may be found, to inſtruct with Severity; and a ſober Friend or Acquaintance be made his Companion, and thus his Innocence may be preſerved.

In enumerating the ſeveral Advantages ariſing from a publick Inſtitution, he, amongſt the reſt,

* Hoc igitur loco tractanda Quæſtio eſt, Utiliuſne ſit domi, atque intra parietes privatos ſtudentem continere, an frequentiæ Scholarum, et velut publicis Præceptoribus tradere. *Quintil.* Lib. I. Cap. 2.

reſt, obſerves the Neceſſity of a Boy's having a little Courage and being in good Spirits, which he can only learn in the Company and Converſation of a Number of Play-fellows; for at Home his Mind either grows, as it were, feeble, or elſe he becomes pedantick, proud, and ſelf-conceited. At Home he can learn nothing but what is taught him, but at School what is taught others alſo. He ſees who is induſtrious, and who idle, and conſequently who applauded, and who corrected. He therefore makes it his Buſineſs to be thought better than his Competitors, and ſo becomes indefatigable in his Endeavours to excel others.

The ſame Author recommends the Practice of his Maſter, who always preferr'd the beſt Scholars to the upper Claſſes, by which means, each Boy would contend with the other in Learning, that he might have a Right to claim the Precedency. The Effect of this Practice I know by Experience.

I cannot help mentioning another Advantage here, which our Author takes Notice of, and that is, that ſuch Friendſhips are often contracted at School, which are ever after kept with a kind of religious Obſervance, and are frequently of great Service to a Lad hereafter. A remarkable Inſtance of the Truth of this Obſervation, is related in the *Spectators*, and is as follows:

'In *Weſtminſter* School, there is a Curtain, which uſed to be drawn acroſs the Room, to ſeparate the Upper School from the Lower. A young Gentleman happen'd one Day, by ſome Miſchance or other, to tear this Curtain. The Maſter was too ſevere to pardon ſuch a Fault, therefore the Expectation of Puniſhment terrify'd the Boy extremely. A School-fellow, who ſat near him, ſeeing him in ſuch a terrible taking,

bad

bad him not be afraid, for he would take all upon himſelf. He kept his Word accordingly. When they were grown up to be Men, the Civil War broke out, in which theſe two took the oppoſite Sides, one following the Parliament, the other the Royal Party. The Youth who had torn the Curtain endeavour'd to raiſe himſelf on the Civil Liſt, the other on the military; the firſt ſucceeded, and was afterwards made a Judge under the Protector: The other was engag'd in the Enterprize of *Penruddock* and *Grooes* in the Weſt. The Royal Party there being routed, the Heads of them, and amongſt the reſt, our other Curtain Gentleman, was taken and impriſoned at *Exeter*. It happen'd luckily for him, at that Time, to be his Friend's Lot to go the Weſtern Circuit, where thoſe Rebels were tried. But when the Judge came to hear the Name of his old Friend, he enquired of him if he was not formerly a *Weſtminſter* Scholar. He gave him ſuch an Anſwer as ſoon convinc'd him, he was the Perſon, who had formerly ſaved his Bacon. The Judge, without ſaying any more at that Time, went to *London*, made all the Intereſt he could with the Protector, and ſaved him from the Fate of his unhappy Aſſociates.'

Let us now hear the Opinion of Mr. *Locke*, with his Arguments for and againſt a publick Education.

He is afraid of ſending his Child Abroad, leſt he catch the Contagion of Rudeneſs and Vice, every where ſo much in Faſhion. In his Houſe he thinks he will be kept much more innocent, but more ignorant of the World; and being conſtantly uſed to the ſame Faces, will, when he comes abroad, become ſheepiſh or conceited. Being Abroad will make him bolder, and better able

able to make him buſtle among Boys of his own Age, and being the Emulation of School-fellows, often puts Life into young Lads. But this Boldneſs, he obſerves, has ordinarily a Mixture of Rudeneſs, which muſt be unlearnt to make way for better Principles. Beſides, he does not think the Baſhfulneſs they learn at Home, makes them leſs knowing, and Converſation when they come into the World, ſoon gives them a becoming Aſſurance. Sheepiſhneſs and Ignorance of the World, are not neceſſary Conſequences of being bred at Home, nor if they were, are they incurable Evils. For Boys will unavoidably be taught Aſſurance by Converſation with Men, when they are brought into their Company, and that is Time enough.

Mr. *Locke* ſeems perſuaded, that he who keeps a Tutor at Home, may there give his Son a more genteel Carriage, more manly Thoughts, and a Senſe of what is worthy and becoming, with a greater Proficiency of Learning, and ripen him ſooner into a Man, than any at School can do. For he thinks it impoſſible, let a Maſter's Care, Skill and Induſtry be ever ſo great, to have a large Number of Scholars under his Eye, any longer than they are in the School together, nor can inſtruct them in any thing but their Books; becauſe, as he ſays, their Minds and Manners require a conſtant Attention, and particular Application to every Boy.

He thinks then, that a private Education is moſt natural for the forming a virtuous Mind, and a publick one for making a Man of Buſineſs. He is therefore for a Tutor at Home; for Virtue, ſays he, is the hard and valuable Part to be aim'd at in Education, and not a forward Pertneſs, or any little Arts of Shifting. And in a private

way

way of Education, that his Son may not want for a modeſt Aſſurance, he would uſe him to all ſtrange Faces that come to his Houſe, and engage him in Converſation with Men of Parts and Breeding, as ſoon as he is capable of it.

As to the Preſervation of a Child's Virtue by a private Education, I muſt altogether agree with Mr. *Locke*; for in large Schools, the Morals of Youth are too liable to be corrupted, but as to his gaining a greater Proficiency in Learning, (under Favour of that moſt learned Gentleman) I can by no means aſſent to his Opinion. For there will be that Emulation in a Number of Boys, that every one will ſtrive to outſtrip his Fellow; whereas, at Home he muſt be poſſeſs'd with a heavy Dullneſs, his Spirits muſt flag, and conſequently he can take no Delight in his Book.

I would not be thought by this to recommend a School containing a hundred Boys. No; I am entirely averſe to this. This I know would be plunging them into Vice. I would rather chuſe a School in ſome Country-Town, where there is a good Maſter, and not above Twenty Boys. There, I am ſure, if a Maſter be a good Moraliſt, the Innocence and Virtue of a Boy is eaſily preſerved, and a great Stock of Learning as eaſily acquired, as at a larger School; the Emulation is the ſame, they will have the ſame Vigour and Vivacity, be equally alert and induſtrious. Maſters who make Education their ſole Employment, and confine themſelves to a ſmall Number of Boys, may eaſily watch over and direct all their Motions, and keep them from whatſoever Company and Converſation they think improper for them. When in a great School, Maſters with the hundred Eyes of *Argus*,

cannot watch over a great Number of Boys, with that aſſiduous Diligence neceſſary to form a noble Diſpoſition.

I am therefore neither for a publick School, nor a Tutor at Home; but ſuch a private School as we have been ſpeaking of; being well aſſur'd, (I ſpeak it with the greateſt Deference to thoſe learned Gentlemen, from whom I diſſent) that all the Advantages attending both a publick Education and a domeſtick one, are to be found in this.

CHAP. IV.

Of the Want of Skill in the Parent or Tutor to diſtinguiſh the Genius of the Child, and offering him to ſuch Studies as are not agreeable to the natural Bent of his Inclination.

IT is from the want of conſidering, how differently the Inclinations and Geniuſſes of different Youth are bent, that, as we ſee, there are ſo many Lads go mere Blockheads from School, who, had their Geniuſſes been conſulted, and ſo proper Parts of Learning put to them, might have turned out very great Men. For there is no Man living, to whom Nature has not given a Capacity to underſtand ſome one Science or Part of Learning *.

Huartes

* Omnes tacito quodam Senſu, ſine ulla Arte, aut Ratione quæ ſunt in Artibus et Rationibus recta et prava dijudicant. *Cic. de Orat.* Lib. 3.

Huartes has with great Learning and Accuracy handled this Subject.——He earneſtly exhorts all ſuch as have the Care of Youth, diligently to attend to their Capacities, and urge them to ſuitable Studies; to ſtudy well what ſort of Ability falls to the Share of thoſe, whoſe Education may be under their Direction, that they may ſuit their manner of Life and Study thereto. For, he ſays, there is no Man, how groſs and imperfect ſoever form'd, but Nature deſign'd him for ſomething or other.

It is therefore the worſt Step the Parent can take, after he is acquainted with his Son's Capacity and Genius, to ſet him to thoſe Studies, in which it is impoſſible for him to make any Advancement, he having neither Wit nor Ability requiſite thereto; and it is not the Conſideration of having a good Maſter, or a Reſolution to keep him a long Time to that Study, that ought to induce or prevail with a Parent to put him to it, ſince he may aſſure himſelf that all Aſſiſtances to a Mind incapable of Science, are entirely and abſolutely uſeleſs. This therefore know, that Precepts and Art can do nothing without the Concurrence of Nature *. How ridiculous then is it for a Man, inſtead of adapting the Studies of a Youth to his Genius, to act the very reverſe, by adapting his Genius to his Studies!

He ought not to be put to Works of Genius, if Nature has not given him particular Marks of Diſtinction. How many are there, who having rack'd their Brains in one Study to no purpoſe, by being afterwards put to another, which their Genius has hit upon, made very

* Illud tamen imprimis teſtandum eſt, nihil Præcepta atque Artes valere, niſi adjuvante Naturâ. *Quintil.*

great Proficience therein? The afore-mentioned Doctor gives us an Inſtance of this in *Cicero*'s Son *Marcus*. His Father ſent him to *Athens*, that celebrated Academy, under *Cratippus*, one of the greateſt Philoſophers of that Age, imagining that by ſuch Advantages he would eaſily acquire a large Stock of Learning; but, alas! how greatly was he miſtaken; for notwithſtanding the Methods he himſelf took by writing and buying the beſt Books for him, he is ſaid to have prov'd a mere Blockhead. For ſince he had a Soul incapable either of Eloquence or Philoſophy, it was not in the Power of his Tutor, tho' ſo learned a Man, nor of the beſt Books, the moſt refin'd Converſation of that famous Seat of Learning, nor the moſt unwearied Diligence, to ſupply thoſe Defects. *Cicero* indeed, as he ſays, had many Inſtances, which flatter'd him with the like Change in his Son; as *Xenocrates*, who had no Genius for natural or moral Philoſophy, yet the indefatigable Induſtry of the Tutor, and unwearied Diligence of the Pupil, produc'd an excellent Philoſopher. *Cleanthes* in like manner was ſo ſtupid, that no Maſter would have any thing to do with him; which ſo much ſham'd him, that he began to apply himſelf very diligently, and at laſt acquired the greateſt Reputation for Knowledge. But *Huartes* anſwers theſe Examples, by proving, that a ſlow Wit in Children promiſes a happier Progreſs in their riper Years, than an acute Wit. *Cicero* was not acquainted with the genuine Signs which diſcover a Genius; if he had, he would have found, that *Xenocrates*'s Dullneſs indicated a future Ability. But if a Youth has not pregnant Intellects, ſuſceptible of proper Rules and Precepts, appropriated to the Art he ſtudies, all

Efforts

Efforts to make a Proficience prove vain and fruitleſs. Sciences are in a manner natural to thoſe that have proper Wits, and Maſters have no more to do with their Scholars, than to open the way of Learning; for if they have good Inventions, by theſe alone they may attain great Perfection, otherwiſe they do but vex themſelves and their Teachers, and will never arrive at what they pretend to. " For, ſays he, were I my-
" ſelf a Maſter, before I received a Scholar into
" my School, I would ſift narrowly, to find out,
" if I could, what ſort of Genius he had; and
" if I diſcover'd in him a Propenſity for Learn-
" ing, I would chearfully receive him; but if I
" found he was not in the leaſt capable of any
" Learning, I would adviſe him to waſte no
" more Time, nor loſe any more Pains, but
" ſeek out ſome other way to live, that required
" not ſo much Abilities as Learning does *.

What *Huartes* here obſerves, is certainly very juſt and reaſonable. A Maſter ought always actually to give up a Scholar, who he found had no Taſte for Learning. Tho' I muſt confeſs, the Fault lies as much (frequently more) in the Parent, as in the Maſter. For every Man

* It may ſeem, no doubt, ſtrange to ſome People, that all Perſons ſhould not be equally ſuſceptive of Learning; every one certainly knows it to be true in Fact, that they are not, but may be ſomewhat at a Loſs to gueſs the Reaſons for this. It proceeds from nothing more than the different Temperaments of the Body of different People; but however, as this is a phyſical Diſquiſition, it will be needleſs here to aſſign the particular Cauſes of it; it is ſufficient for us to know, and believe, that all Geniuſſes have not the ſame Bent. The curious Reader may ſatisfy himſelf in this Point, if he will be at the Pains of looking over Don *Juan Huartes's Examen de Ingenios*, which is now for the Benefit of the *Engliſh* Reader, tranſlated from the *Spaniſh* Language.

Man has naturally ſo good an Opinion of his own Child, that there are many Parents, who would think it the greateſt Affront and Indignity offer'd them, was the Maſter to tell them, their Children were Dunces, and could take no Learning. A Man thinks his own Child as capable of being taught as his Neighbour's, and will therefore confine him and his Teacher to a thouſand Vexations for no other Purpoſe, than in the End to make his Son ſtill the more compleat a Blockhead. Whereas, was this Child ſet to a Science more ſuitable to his Capacity, he might make a very great Proficient, and ſo be of infinite Service and Utility to the Community of which he is a Member. But however, if a Maſter has a Youth of this Stamp forced, as it were, upon him, yet I can never juſtify his concealing that Temper, (which the Parent thro' fond Blindneſs and Prejudice cannot diſcern) or flattering himſelf and others with the Hopes of his becoming better, when there is not the leaſt Probability of it, and this merely thro' Complaiſance. This I think a great Piece of Injuſtice and Folly; and it were to be wiſh'd, that the Hopes of Gain did not allure and intice Maſters to act with ſuch Imprudence, as they often do in this Caſe. 'Tis very much for the Diſadvantage of the poor unhappy Lad, and may in the End be a Means of his becoming a Man fit for no Employment, or Way of Buſineſs in the World, except that of baſe Servitude; when, if a different kind of Study had been ſet to him, he might have ſhone in ſome way of Buſineſs in the World. For a Boy may be a moſt compleat Dunce at one Study, but at another ſurprizingly quick and ingenious. Our learned *Spaniard* gives us an Inſtance of this in himſelf and two of his School-fellows. They

were

were all ſet at the ſame Time to learn *Latin*; one took it very readily, the other could not ſo much as make a tolerable Oration. Then all three fell upon Logick, and he who could not attain to Grammar became a good Logician, whilſt the other could not advance the leaſt Step therein. Then they were put upon Aſtronomy; he that could learn neither *Latin* nor Logick, quickly underſtood that better than the Maſter that taught him, whilſt the other two made no Progreſs at all therein. So that we find each Science requires a particular Genius. And therefore when a Perſon hits on a Study, which is nicely adapted to that Genius of his, he will aſſuredly make a very great Progreſs therein, even without a Maſter. And here again he gives us the Example of *Baldus*, who came to the Study of the Law in his old Age, and becauſe it ſo exactly ſuited his Genius, he proved in a ſhort Time a very extraordinary Lawyer. "For "Nature, ſays *Hippocrates*, is ſo neceſſary, that "thoſe that apply themſelves to Arts, for which "they have a Genius, penetrate throughly *.

If then Nature made Man to excel in one thing only, and not to be ſuſceptible of all kinds of Learning, or of ſeveral Profeſſions, we ought always to conſult our Children's Geniuſſes and Capacities, before we ſuffer them to enter upon their Studies; for by putting them to ſuch as they are not capable of attaining unto, we muſt ſurely be guilty of the greateſt Folly and Error.

Of the *Criteria*, or Marks of a true Genius, Mr. *Aſcham*, who was Preceptor to Queen *Elizabeth* in *Greek* and *Latin*, ſays thus; But concerning the true Notes of the beſt Wits, for Learning

* Ἀνεθεσα δὲ δηλοῦ τοῖσι τα τῆς τέχνης εἰδόσιν, ὦ ποιητέα. *Hippoc.*

Learning in a Childe, I will report nôt mine owne Opinion, but the very Judgement of him, that was counted the beſt Teacher and wiſeſt Man that Learning maketh mention of, and that is *Socrates* in *Plato*, who expreſſeth orderly theſe ſeuen plaine Notes, to chooſe a good Wit in a Childe for Learning.

1. Εὐφυης.
2. Μνημων.
3. Φιλομαθης.
4. Φιλόπονος.
5. Φιλήκοος.
6. Ζυλητίκος.
7. Φιλεπαινος.

Which he next proceeds to explain.

The firſt [Ευφυης] is he who has a Genius and Willingneſs for Learning, the ſeveral Qualities and Parts of whoſe Mind and Body muſt be able to execute their ſeveral Functions *.

The ſecond [Μνημων] is, that he hath a good Memory, for without this all other Gifts of Nature do ſmall Service to Learning.

The third [Φιλομαθης] is he who is given to love Learning, for tho' a Youth have all the Gifts of Nature, requiſite to form a Scholar, yet if he has no Inclination for Learning, he can never attain any. And therefore *Iſocrates* cauſed to be written at the Entry of his School in golden Letters this Sentence, Εαν ης φιλομαθης, εσει πολυμαθης. *i. e.* If you love Learning, you ſhall attain to it.

The fourth [Φιλοπονος] is he that is willing to labour and take Pains.

The

* He is even ſo particular as to take Notice of the Complexion and Make of the Body requiſite. But this we think a needleſs Obſervation. 'Tis ſufficient if a Child has Health and Strength to go through Study and Application.

The fifth [Φιλητικος] is he that is glad to hear and learn of another. For then, tho' by his Labour he may learn but little, yet from others may he be taught a great deal.

The ſixth [Ζητητικος] is he that is naturally bold to aſk a Queſtion, deſirous to ſearch out any Doubt, not aſhamed to learn of the meaneſt, nor afraid to go to the greateſt, 'till he is perfectly taught and fully ſatisfy'd *.

The ſeventh [Φιλεπαινος] is he that loves to be praiſed for well doing †.

The two firſt of theſe are the ſpecial Gifts of Nature, but the reſt are to be won by the Wiſdom and Diſcretion of the Maſter.

A certain great Writer ‡ is of Opinion, that there is not the Difference between the Faculties of one Man and another which we imagine, but that all the Difference conſiſts in their Diligence. Methinks this Notion ſhould ſeem too abſurd to be entertain'd by ſo learned a Man, when Reaſon and Experience loudly tell us the contrary.---I grant indeed that Study and cloſe Application contribute largely to the Improvement of the Mind; but we find, it often hap-

H pens,

* And here I cannot help taking Notice of that Diſtance which is generally obſerved to ſubſiſt between the Maſter and Scholar, many of them affect ſuch awful Countenances, that a Boy cannot approach them without Dread and Horror. Whereas, they ought always to engage them to uſe ſo much Familiarity with them at leaſt, as never to be afraid of aſking a Queſtion, as often as there is occaſion, for the Solution of ſuch Doubts and Difficulties as may ariſe to the Scholar. Such a Familiarity will add prodigiouſly to a Boy's Diligence, and he will go about every thing with that Chearfulneſs and Alacrity, which is neceſſary for the more ſpeedy Acquiſition of Learning.

† That is, I ſuppoſe, rather one who will take all the Pains he can to get Praiſe.

‡ Mr. *Selden*.

pens that a Boy, after ſome Years Study at School, ſhall turn out a Blockhead, when another who has perhaps been leſs diligent, and had no more Helps than the other, ſhall be a good Proficient. Does not this ſhew a Difference of Genius? Or to what elſe ſhall we aſcribe this Quickneſs? Tho' Induſtry may, and certainly does, prove very conducive to the Improvement of the Mind, yet it will never make a Scholar of him, whom Nature intended for ſomething elſe. 'Tis for this Reaſon that *Huartes* would have Men of approved Sagacity and Underſtanding appointed by the State, to ſearch and ſound the Abilities of Youth. So that each ſhould be obliged to ſtick to that Profeſſion or Science, which is moſt agreeable to his Genius, and let all others alone *. Theſe Tryers or Examiners of Wit, ſhould go into our Univerſities and publick Academies, to examine the Abilities of Lads there; by which means many Youths of narrow Fortunes would be preferr'd to Dunces who roll in Affluence. Our Pulpits might then be ſomewhat better ſtock'd; for now, as Dr. *South* obſerv'd in his Time, many a Man runs his Head againſt a Pulpit, who might have done his Country excellent Service at a Plough-Tail. Our Clergy might then be choſen amongſt thoſe, who are moſt worthy to execute that ſacred Function. Our Lawyers and Phyſicians might then have a little more Learning and Underſtanding in their ſeveral Profeſſions. And if our Noblemen and Fellow-Commoners might undergo the ſame ſevere Diſcipline, the publick Adminiſtration might be better manag'd, and our Houſe of Peers and Commons might in Councels

* In eâ, quam novit Arte, quiſque ſe exerceat, is a Rule worthy of Obſervation.

cels and Eloquence vie with the antient *Roman*, *Athenian*, or *Lacedæmonian* Senate.

CHAP. V.

The Methods of teaching Children, and of the Neglect of the Regulation of their Morals; and laſtly, of that too common but fatal Error of forcing Boys to ſuch Employments and Profeſſions as are incompatible with the Tendency of their Geniuſſes.

Quintilian would have us ſtir up in our Children, a Spirit of Emulation, by teaching one, and commending him before the Face of the other; by that means they will both be indefatigable to outdo each other, but more eſpecially when the one, ſhall for his greater Induſtry and Diligence, receive ſome ſmall Gratuity or Reward. But of what nature or kind this Præmium is to be, which he ſpeaks of, I know not, unleſs he means *Gingerbread*, *Sugar-plumbs*, or the like. Such Præmiums are as carefully to be avoided, as ſlaviſh and corporal Puniſhments; the former, ſays Mr. *Locke*, is to authorize the Love of Pleaſure, it is to increaſe and ſtrengthen thoſe Inclinations, which it is our Buſineſs to ſubdue and maſter. Eſteem and Diſgrace therefore are the beſt Rewards and Puniſhments; they are the moſt powerful Incentives to the Mind. 'If, 'ſays the ſame Author, you can once get into 'Children a Love of Credit, and an Apprehenſion 'of Shame and Diſgrace, you have put into them

'the true Principle, which will constantly work 'and incline them to the Right.'---No Learning, says *Socrates*, ought to be acquir'd by Bondage; for bodily Labours wrought by Compulsion hurt not the Body; but any Learning gotten by Compulsion remains not long in the Mind; and therefore, continues he, bring not up your Children in Learning by Compulsion and Fear, but as a Diversion and Pleasure *.—But to proceed.

We should also, (contrary to the general Custom) imprint on their Memories the Forms of Letters, and not their Names and Orders only. For a Child will easily begin his Alphabet, and run through it very readily, because he knows what Letter follows the former, and by that means he repeats them *memoriter* [by Heart,] when take him but to any Word, and you'll find he knows scarcely a Letter. Wherefore the Master, when he finds the Scholar can read the Alphabet, should learn him to read it backwards, by which means he will know the Forms of the Letters as well as their Order.

But that this Learning may be a Diversion to him rather than a Task, he thinks that Letters cut on Ivory or the like are not improper; which being made their Play-things, the Knowledge of the Letters will soon steal upon them †. St.

* Οὐδεν μάθημα μετα δουλάας χρη μανθανειν: ὅι μην γὰρ τοῦ σώματος πόνοι βίᾳ πονούμενοι χεῖρον ὀυδεν το σωμα απεργαζοοται: ψυχη δε βίαιον ουδεν ἔμμενον καθημα: μη τοινον βίᾳ τους παῖδους ιν τᾶς μαθημασιν, ἀλλα παιζοντας τρεφε· *Plat. in 7. de Rep.*

† Non excludo autem id, quod est notum, irritandæ ad discendum Infantum gratiâ, Eburneas etiam literarum formas in lusum offerre, vel si quid aliud, quo magis illa Ætas gaudeat, inveniri potest, quod tractare, intueri, nominare jucundum sit. *Hierom.*

St. *Jerom*, in his Epiſtle to *Læta*, adviſes her in like manner *.

Monſieur *Rollin* tells us of a Method very near akin to that of *Quintilian*; and that is, to write the Letters on different Cards, in order that Children may have an Opportunity of playing with them: Theſe they muſt be taught to throw on a Table, always naming every Letter that turns up. But ſome have obſerved that this is apt to inſpire an Inclination for Gaming, which may afterwards prove of moſt fatal Conſequence.

There is a little Book lately publiſhed for the Uſe of Prince *George*, which will greatly forward Children in learning to read; as this is in the Hands of almoſt every body, it will be needleſs to give a Deſcription of it.

There has alſo been offer'd to the Publick a new Method of teaching Children to read, called the *Typogprapical Scrutore*, or *Bureau*, the Invention of which, it ſeems, we owe to Mr. *Du Mat*.

This is a Table longer than broad, on which is fixed a kind of Shelf, conſiſting of three or four Ranges of little Boxes, or Cells, in which are laid the different Sounds contained in a Language, expreſſed by Characters, ſingle or compounded, on ſo many Cards. Each Cell has its Title, denoting the Letters which lie in it. The Child ranges on the Table the Sounds of ſuch Words as are aſked him, by taking them out of their reſpective Drawers, in the ſame manner as a Printer ſelects out of his Box, the various

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'the true Principle, which will conſtantly work 'and incline them to the Right.'---No Learning, ſays *Socrates*, ought to be acquir'd by Bondage; for bodily Labours wrought by Compulſion hurt not the Body; but any Learning gotten by Compulſion remains not long in the Mind; and therefore, continues he, bring not up your Children in Learning by Compulſion and Fear, but as a Diverſion and Pleaſure *.—But to proceed.

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* Fiant ei Literæ vel Buccæ, vel Eburneæ, et ſuis nominibus appellentur, ludat in eis, ut Luſus ipſe eruditio ſit. *Hierom.*

various Letters of which his Words are compoſed.

Mr. *Locke* is for Dice and Play-things with Letters on them, ſuch as an Ivory Ball with Twenty-four Sides, and upon ſeveral of thoſe Sides paſted the Letters *A*, *B*, *C*, *D*, *&c.* beginning only with thoſe four Letters, or perhaps but two; and when he is perfect in them, adding another, and ſo on, 'till each Side having one Letter, there be ſet out the whole Alphabet. Theſe others are to play with before him, as it is a good ſort of Play to lay Stakes at, who ſhall firſt throw an *A*, *&c.* as who upon Dice ſhall throw Six or Seven. But he is not to be tempted to this Play, leſt you make it his Buſineſs; the Ball therefore, when he has done with it, ſhould be laid out of his Reach, that it may not by his having it in keeping, at any Time, grow ſtale to him. You ſhould keep up his Eagerneſs to it; let him think it a Game belonging to thoſe above him, and when he knows the Letters, let the Squares be changed into Syllables, and he will by this means quickly learn, without knowing how he did ſo; ſuch Letters to be of the Size of thoſe of a Folio Bible, and none of them Capitals.

After he begins to read, we muſt put ſome pleaſant Book into his Hands, ſuitable to his Capacity, which may reward his Pains in reading, and not fill his Head with uſeleſs Stuff, or lay the Principles of Vice and Folly. The beſt Thing which can be got for this Purpoſe is *Æſop's Fables*, which are very entertaining to Children, and at the ſame Time will afford uſeful Reflections. And, as Mr. *Locke* very well obſerves, 'tis proper ſuch a Book ſhould be ſet

off

off with Pictures, which will entertain him the better, and encourage him to read, when it carries the Increaſe of Knowledge with it. 'For ſuch viſible Objects, ſays he, Children hear talk'd of in vain, and without any Satisfaction, whilſt they have no Ideas of them; thoſe Ideas being not to be had from Sounds, but from the Things themſelves, or their Pictures, and therefore, as ſoon as he begins to ſpell, as many Pictures of Animals ſhould be gotten, as can be found with the printed Names to them, which at the ſame Time will incite him to read, and afford him Matter of Enquiry and Knowledge.'

He ſhould alſo be talk'd with about the Stories he has read, be queſtioned about them, and be caus'd to tell the Stories to you; which will greatly encourage him, when he finds there is ſome Pleaſure and Uſe in reading.

In teaching Children to read, Mr. *Locke* thinks the Bible not at all proper, as they now read the Chapters as they lie in order. It can be no Advantage to them in perfecting their Reading, nor principling their Religion. For it can neither be Encouragement nor Pleaſure for a Child to read thoſe Parts, which he does not underſtand. But I know it is the common Practice in Schools, and the Maſter does not think a Boy half a Scholar unleſs he has begun at *Geneſis*, and gone through with both Old and New Teſtament, even to the End of the *Revelations*. Something ought rather to be pick'd out for him, which is familiar to him and engaging; ſuch, for Inſtance, as the Story of *Joſeph* and his Brethren, of *David* and *Goliah*, of *Saul* and *Jonathan*, *&c.* and ſome moral Sentences,

as

as that, *Whatſoever you would that Men ſhould do unto you, ſo do ye unto them*, with ſeveral other plain and eaſy Rules which may be found, and which will forward the Child's Reading and Knowledge of Virtue.

It is neceſſary that Children ſhould be rewarded or puniſhed for their Regard or Neglect of their Book, as well as for good and evil Actions. I have obſerved, in the Beginning of this Chapter, that ſuch Rewards and Puniſhments are not to be *Gingerbread* and *Sugarplumbs*, Whipping, or the like, but that Eſteem and Diſgrace are of much more Force. Now to get a Love of Credit, and Apprehenſion of Shame in them, is thus done; 'Firſt (*) Children, (earlier perhaps than we think) are very ſenſible of Praiſe and Commendation. They find a Pleaſure in being eſteemed and valued, eſpecially by their Parents, and thoſe whom they depend on. If therefore the Father careſs and commend them when they do well, ſhew a cold and neglectful Countenance to them upon doing ill, and this accompanied by a like Carriage of the Mother, and all others that are about them, it will in a little Time make them ſenſible of the difference; and this, if conſtantly obſerved, I doubt not but will of itſelf work more than Threats or Blows, which loſe their Force, when once grown common, and are of no Uſe when Shame does not attend them; and therefore are to be forborn, and never to be uſed, but in the Caſe hereafter mentioned, when it is brought to Extremity.

But

* This I quote at large from Mr. *Locke*. See his Book, Sect. 57.

But, ſecondly, to make the Senſe of Eſteem or Diſgrace ſink the deeper, and be of the more Weight, other agreeable or diſagreeable Things ſhould conſtantly accompany theſe different States; not as particular Rewards and Puniſhments of this or that particular Action, but as neceſſarily belonging to, and conſtantly attending one, who by his Carriage has brought himſelf into a State of Diſgrace or Commendation. By which Way of treating them, Children may as much as poſſible be brought to conceive, that thoſe that are commended and in Eſteem for doing well, will neceſſarily be beloved and cheriſhed by every body, and have all other good Things as a Conſequence of it; and on the other Side, when any one by Miſcarriage falls into Diſeſteem, and cares not to preſerve his Credit, he will unavoidably fall into Contempt and Neglect; and in that State, the Want of whatever might ſatisfy or delight him, will follow. In this Way the Objects of their Deſires are made aſſiſting to Virtue, when a ſettled Experience from the Beginning teaches Children, that the Things they delight in, belong to, and are to be enjoyed by thoſe only, who are in a State of Reputation; if by this Means you can come once to ſhame them out of their Faults, (for, beſides that I would willingly have no Puniſhment) and make them in love with the Pleaſure of being well thought on, you may turn them as you pleaſe, and they will be in Love with all the Ways of Virtue.

The great Difficulty here is, I imagine, from the Folly and Perverſeneſs of Servants, who are hardly to be hindered from croſſing herein the Deſign of the Father and Mother. Children

diſcountenanc'd by the Parents for any Fault, find uſually a Refuge and Relief in the Careſſes of thoſe fooliſh Flatterers, who thereby undo whatever their Parents endeavour to eſtabliſh. When the Father and Mother look ſour on the Child, every body elſe ſhould put on the ſame Coldneſs to him, and nobody give him Countenance, 'till Forgiveneſs aſk'd, and a Reformation of his Fault has ſet him right again, and reſtored him to his former Credit. If this were conſtantly obſerved, I gueſs there would be little need of Blows or Chiding: Their own Eaſe and Satisfaction would quickly teach Children to court Commendation, and avoid doing that, which they found every body condemned, and they were ſure to ſuffer for, without being chid or beaten. This would teach them Modeſty and Shame, and they would come to have a natural Abhorrence for that which they found made them ſlighted, and neglected by every Body. But how this Inconvenience from Servants is to be remedy'd, I muſt leave to Parents Care and Conſideration. Only I think it of great Importance, and that they are very happy who can get diſcreet People about their Children.

Frequent Beating or Chiding is therefore carefully to be avoided. Becauſe this ſort of Correction never produces any Good, farther than it ſerves to raiſe Shame, and Abhorrence of the Miſcarriage that brought it on them: And if the greateſt Part of the Trouble be not the Senſe that they have done amiſs, and the Apprehenſion that they have drawn upon themſelves the juſt Diſpleaſure of their beſt Friends, the Pain of Whipping will work but an imperfect Cure.

It only patches up for the preſent, and ſkims it over, but reaches not to the Bottom of the Sore; ingenious Shame and the Apprehenſions of Diſpleaſure, are the only true Reſtraint. Theſe alone ought to hold the Reins, and keep the Child in Order. But corporal Puniſhments muſt neceſſarily loſe that Effect, and wear out the Senſe of Shame, where they frequently return. Shame in Children has the ſame Place that Modeſty has in Women; which cannot be kept, and often tranſgreſs'd againſt. And as to the Apprehenſion of *Diſpleaſure in the Parents*, that will come to be very inſignificant, if the Marks of that Diſpleaſure quickly ceaſe, and a few Blows fully expiate. Parents ſhould well conſider what Faults in their Children are weighty enough to deſerve the Declaration of their Anger: But when their Diſpleaſure is once declared to a Degree that carries any Puniſhment with it, they ought not preſently to lay by the Severity of their Brows, but to reſtore their Children to their former Grace, with ſome Difficulty, and delay a full Reconciliation, 'till their Conformity and more than ordinary Merit make good their Amendment. If this be not ſo order'd, Puniſhment will, by Familiarity, become a meer Thing of courſe, and loſe all its Influence; offending, being chaſtis'd, and then forgiven, will be thought as natural and neceſſary, as Noon, Night and Morning follow one another.' ——Thus far Mr. *Locke*.——So that corporal Puniſhment we find is very hurtful, and ſerves no Purpoſe; when Children indeed perſiſt in Stubbornneſs and Obſtinacy, and when gentler Means avail nothing, corporal Puniſhment muſt

be uſed; for Vices that render one hurtful to Society cannot otherwiſe be reformed.

The Reader will, I hope, pardon this long Digreſſion; and now having taught the young Gentleman to read, we will ſend him next to a Grammar School *. But before I ſpeak of, and endeavour to point out the beſt Method of teaching this Language, I will ſay ſomething of Mr. *Locke*'s Method of learning the *Latin* Tongue, without a Grammar. We have had others, beſides this Gentleman, who have had very favourable Opinions of this Method, and who having themſelves been thus taught, have proved great Proficients. 'Tis very certain, that Languages were not made by Rules of Art, but by Accident, and the common uſe of People. A Boy may therefore learn this Language, and all others too, ſooner perhaps without Grammar, and ſpeak them more fluently. Grammar indeed ought not wholly to be laid aſide, and pronounced uſeleſs, for it will however be neceſſary to ſtudy it hereafter, in order to underſtand the Language critically. But let us hear his Method in brief.

One

* *Latin* is certainly a very neceſſary Qualification for a Gentleman; but I think it is waſting Money and Time too, to beſtow a learned Education on one, who will, after he comes from School, never have any thing to do with that Language. For whilſt he is learning this, he neglects entirely the more uſeful Parts of Learning, ſuch as good Writing and Accompts, which, let him be in what Condition of Life ſoever, he will find to be indiſpenſibly neceſſary. I know, the Reaſon which moſt People give for ſending their Children to a Grammar School, is becauſe they think, ſome ſmattering in *Latin* forces them to ſpell well, but ſurely 'tis reading their own Language, that will better anſwer that End. This were to buy Spelling at too dear a Rate.

One ſhould be got, who can ſpeak good *Latin*; he is conſtantly to talk with the Youth in this Language, nor ſuffer him to ſpeak or read in any other; or if ſuch a Perſon cannot be gotten, it will be proper to take ſome eaſy and pleaſant Book, ſuch as *Æſop's Fables*, or ſuch like entertaining Thing, and writing the *Engliſh* Tranſlation, as literal as may be, in one Line, and the *Latin* Words, which anſwer each of them, juſt over it in another. Theſe he muſt read over every Day, 'till he perfectly underſtands the *Latin*. Let theſe Lines alſo be ſet him for Copies, which, with the Exerciſe of his Hand, will alſo teach him *Latin*. This I think in brief is his Method.

He condemns the employing Children in making *Latin* Themes, Declamations and Verſes, unleſs you would make him a *Latin* Orator or a Poet *. For Themes, ſuch as are uſual in Schools, give a Gentleman not the leaſt Help to ſpeak well; and then he is employed to ſpeak of ſomething, which he does not underſtand. Suppoſe making theſe would really conduce to our ſpeaking well, yet the Language they are made in, is quite foreign; neither will there ever perhaps be occaſion for him to make a Speech in that Tongue; and beſides 'tis a Language wherein the manner of Expreſſion is quite different from ours; ſo that to be perfect in that, would little improve the Purity and Facility of our *Engliſh* Stile.

As

* The Rules which I am going to lay down, are not inferr'd to the Parent, who, if he ſends his Child to School, muſt not expect the Method there muſt be chang'd for his Son; but they are intended for the Obſervation of the Maſter.

As to Verſes, if he has no Genius to Poetry, it is ridiculous to put him to it; and if he has, that ought to be ſtifled, unleſs he would bid Defiance to all other Buſineſs or Calling.

Another ordinary Method there is of little or no Uſe, which is getting by Heart a great Part of the Authors they read; except indeed where a Paſſage occurs worthy to be committed to Memory. But getting every thing by Heart indiſcriminately, without Choice or Diſtinction, only miſpends their Time and Pains, and gives them a Diſguſt and Averſion to their Books.

Mr. *Mills*, the Maſter of *Croyden* School, gives us very good Inſtructions to teach the *Latin* Language, moſtly taken from *Quintilian*.—— Boys, he ſays, ſhould be learnt to know the Parts of Speech from *Lilly's Grammar*, to decline the Nouns and form the Tenſes of the Verbs. To learn the Rules of Syntax by Examples, the better to retain them in their Memory. Theſe Rules by Diligence may be learn'd in Nine Months or a Year. Let them learn to read correctly, to ſound their Words clearly, and write them orthographically. Let them tranſcribe the beſt Phraſes, Proverbs, Etymologies, and Apothegms, and indeed every thing worthy of Note, which in a few Days after ſhould be repeated by Heart. Theſe Things preſerved in a Boy's Memory for Uſe and Imitation, will conduce greatly to his writing and ſpeaking well. Uſe him always to ſpeak *Latin*, and let that be good, but not till he has read the beſt Claſſicks.

He need not read a great Number of Books, nor commit every thing he reads to his Memory. He ſhould often tranſlate *Latin* into *Engliſh*, and

and *vice verſa*. He ſhould turn Hiſtory into Dialogue and Epiſtle, and next make *Latin* Verſes and Themes. But the Maſter ſhould not propoſe to him a *bare* Theme only, but ſhould give him Materials to work upon; for it is impoſſible that a Boy who has read but little, ſhould be able to find Matter for the Compoſition of a Theme. He ſhould be converſant with the beſt and moſt elegant Authors, ſuch as, *Cæſar's Commentaries* and the like, Books known for the Purity of their Stile, and Propriety of Language, as *Cæſar*'s is. This he ſhould tranſlate into *Engliſh*, and then again into *Latin*, which ſhould be compared with the Author, and what is amiſs be corrected. This will be of extraordinary Advantage to his Stile. Poetry ſhould alſo be tranſlated into Proſe, and then into Verſe again, and compared with the Author as before. The whole School ſhould be ſilent and attentive, while the Scholar is repeating his Exerciſe; this will not only at the ſame Time inſtruct the whole School, by hearing the Faults, and how they are to be amended, but will alſo excite the Boy to be more diligent, that he may not ſuffer a publick Chaſtiſement. He ſhould alſo tranſlate the beſt Orations from the moſt elegant Authors, and theſe repeat with a diſtinct and audible Voice. He ſhould be taught to ſpeak emphatically, and not overhaſtily. He ſhould read at one Time no more than he can be perfect in. For if his Head be confuſed with a thouſand different Ideas, it will be impoſſible for him to retain any thing.

Mr. *Aſcham* lays it down as unexceptionably the beſt Method, for the Maſter to tranſlate a Piece of ſome good *Latin* Author into *Engliſh*, and

and to ſet the Boy to tranſlate this into *Latin*, and compare it with the Author. This he calls double Tranſlation. He then tells us of ſix Ways, which are appointed by Men of the greateſt Erudition, for learning the Languages.

1. *Tranſlatio Linguarum.*
2. *Paraphraſis.*
3. *Metaphraſis.*
4. *Epitome.*
5. *Imitatio.*
6. *Declamatio.*

All theſe, he ſays, are to be uſed and commended as Perſon, Hability, Time and Place ſhall require. The five laſt, he ſays, are fitter for the Maſter than the Scholar, for Men, than for Children, for Univerſities, than for Grammar Schools. But which of all theſe are wholly to be refuſed, or partly to be uſed, he afterwards goes on to declare in his Opinion.

As to the firſt, it is the moſt common and commendable of all other Exerciſes for Youth; particularly double Tranſlation, for by this all the hard Congruities of Grammar, the Choice of apteſt Words, the right framing of Words and Sentences, *&c.* are eaſily and gradually learnt *.

The

* This Method was commended by *Pliny* the younger, as appears by his Letter to *Fuſcus*. Utile in primis, ut multi præcipiunt ex Græco in Latinum, et ex Latino vertere in Græcum: Quo genere exercitationis, Proprietas, Splendorque Verborum, apta Structura Sententiarum, Figurarum Copia, et explicandi Vis colligitur. Præteræa Imitatio optimorum, facultas ſimilia inveniendi paratur: et quæ legentem fefelliſſent, transferentem fugere non poſſunt. Intelligentia in hoc, et Judicium acquiritur.

The ſecond, is not only to expreſs at large with more Words, but to tranſlate the beſt *Latin* Authors in other *Latin* Words, as many or thereabouts. The *Paraphraſis* he allows to have a good Place in Learning, yet not for Scholars, but rather for a perfect Maſter, either to expound a good Author, or compare privately, for his own Exerciſe, how the Meaning of ſome good Author may be expreſs'd by different Words. For a Learner to attempt this would be dangerous, becauſe 'tis very certain, he would chuſe worſe Words, and place them in worſe Order than the Author he paraphraſes.

The third is the ſame with the ſecond, ſave only that it is out of Verſe into Proſe, *et e contra*. But this he thinks not proper to be uſed in Grammar Schools, for the ſame Reaſons which were before given againſt the *Paraphraſis*.

The fourth, is a way of Study, belonging rather to Matter than to Words, to Memory than to Utterance. 'Tis too bold an Attempt for a Learner to epitomize the Works of a good Author, for much of him will thereby be loſt; but a Man of ſound Learning and good Judgment, may very well do it for his own private Uſe.

The fifth, is a Faculty of expreſſing perfectly that Example, which we go about to follow.— And theſe he lays down as Methods of Imitation in comparing, ſuppoſe, for Inſtance, *Demoſthenes* and *Tully*. 1ſt, *Tully* retains thus much of the Matter, theſe Sentences, theſe Words. 2dly, This and that he leaves out, for this End or Purpoſe. 3dly, This he adds here. 4thly. This he diminiſhes there. 5thly, This he orders with placing that here, not there.

6thly, This he alters and changes either in Propriety of Words, in Form of Sentence, in Subſtance of the Matter, or in one or other convenient Circumſtance of the Author's preſent Purpoſe. In theſe, he ſays, are wrapt up all the neceſſary Tools and Inſtruments, wherewith true Imitation is rightly wrought in any Tongue. This Order would be of great Service, but not for young Beginners, becauſe they are not capable of duly conſidering thereof.

In *Declamation*, we ought wholly to imitate the beſt Authors, in their Language and Choice in Propriety of Words, and framing of Phraſes and Sentences.

I need not here mention the Uſe and Excellency of *Walker's Particles*, ſince that is well known to every Man. And I perſwade myſelf, there is no Maſter ſo inadvertent and unthinking, as to let his Scholars eſcape the Knowledge of this uſeful Book.

Mr. *Watts*, in his Supplement to his Art of Logick, has alſo given us a Method of teaching the Languages.

The regular Declenſions and Variations of Nouns, he ſays, muſt be thoroughly learn'd, together with the plaineſt and moſt neceſſary Rules of Syntax.

The Auxiliary Verbs, Comparatives and Superlatives, ſhould be learn'd amongſt the firſt Rules and Variations, becauſe they continually occur. As to the Anomalies, or the Irregularities of the Tongue, theſe ſhould not be taught to young Beginners, but ſhould come in to be learn'd by advanced Scholars in a way of Notes on the Rules, as in the *Oxford* Grammar, *&c.* Neither ſhould the Heteroclites be taught, in the

the firſt learning the Rudiments of the Language.

The *Engliſh* Accidence is to be preferr'd to the *Latin* one, for every one ſhould learn in a Tongue he is well acquainted with, and which is moſt familiar to him. At the ſame Time, when you begin the Rules, begin alſo the Practice, *e. g.* When you decline *Muſa*, *Muſæ*, read and conſtrue the ſame Day ſome eaſy *Latin* Author by the Help of a Tutor, or ſome *Engliſh* Tranſlation.

Let the higher Poets, Orators, and Hiſtorians, whoſe Works are laboured, and Senſe more remote from common Life, be kept from the Scholar, until he has made ſome Proficiency in the Language.

He muſt get by Heart the more common and uſeful Words, both Nouns and Adjectives, Pronouns and Verbs, out of ſome good Vocabulary. This will furniſh him with Names for the moſt familiar Ideas. As ſoon as the Scholar is capable, the Tutor ſhould converſe with him in the Tongue to be learned; this will acquaint him with the Language by Rote, as well as by Rule.

The chief Leſſons and Exerciſes ſhould be the Nouns, Verbs, and general Rules of Syntax, with a meer Tranſlation of ſome *Latin* Author into *Engliſh*. The Maſter ſhould alſo employ and examine him in reducing the Words to their Original, to the firſt Caſe of Nouns, and firſt Tenſe of Verbs, and to give an Account of their Formation and Changes, their Syntax and Dependencies, which is called *Parſing*.

As the modern Poets in every living Language have brought into their Works ſo many Words,

Epithets, Phraſes and Metaphors from the Heathen Fables, in order to underſtand theſe the Scholar ſhould read the *Pantheon*, which is very uſeful and neceſſary.---But I refer the Reader to that uſeful and learned Treatiſe of Mr. *Watts*'s.

Theſe Inſtructions of Mr. *Mills* and Mr. *Watts*, Maſters, I think, would do well to obſerve. I differ from the former only in relation to Poetry. For to me it ſeems abſurd and ridiculous, to ſet a whole School to the making of *Latin* Verſes indifferently, and without Diſtinction: For I fancy upon Examination it will not be found in any School, that one in twenty of the Scholars have the leaſt Genius for Poetry. And indeed if a Boy has a Turn for this, I think it is no difficult Matter to employ him to a much better Purpoſe. I have endeavour'd to find out what Reaſons can be given for the univerſal Practice of promoting this kind of Exerciſe, and have found that it is thought neceſſary in order to the Underſtanding the true Quantities of Words. But I hope there are few Maſters ſo negligent as not to teach Boys to ſcan the different Sorts of Verſes, which occur amongſt the *Latin* Poets, as they read them, according to the Rules which are preſcribed for that Purpoſe; and thus by obſerving their Meaſures, I would fain aſk any Maſter, whether all the Ends he had in view from that ridiculous Practice are not by this Means fully anſwered. Inſtead therefore of this, it would be better, that Scholars ſhould write *Engliſh* and *Latin* Epiſtles to each other, acting thereby any imaginary Part of Buſineſs, or to communicate to each other what they thought fit. The Uſe of *Engliſh* Letters is eaſy to be ſeen, for a Boy may be able to expreſs himſelf well in

Latin,

Latin, and yet be often at a Loss for Phraſes in his Vernacular Idiom. He ſhould alſo have Times aſſigned him for reading the beſt *Engliſh* Authors. And amongſt theſe the *Spectators* muſt not be forgotten, which at the ſame Time that they inſtruct in the Purity and Elegance of Stile, ſerve to improve the Morals.

And becauſe it is requiſite to have ſome Knowledge of the Hiſtory of *Rome*, ſuch as her Religion, Government, Cuſtoms, and the like, in order for the better underſtanding the *Latin* Poets, Orators, and Hiſtorians; ſome good Author who has wrote of the Antiquities of *Rome*, ſuch as *Kennet's Antiquities*, which I believe is the beſt now extant for School-Boys, ſhould be put into their Hands. When any thing relative to any of theſe occurs in their Leſſons, they ought immediately to be ſet to read thereon, in this Hiſtory; that they may be thereby enabled to give to the Maſter a ſatisfactory Account of every thing of this kind, which they meet with in Authors.

A good Hiſtory of the Emperors of *Rome*, and other great Men, ſuch as *Plutarch's Lives*, would alſo be found to be of infinite Advantage to the Scholar *.

Virtue

* I have now before me an Account of the Method which *Tanaquil Faber* made uſe of in teaching the Languages to one of his Sons, and the famous Madam *Dacier*, his Daughter; and likewiſe that of *James Benignus Boſſuet*, Biſhop of *Meaux*, in the Education of the *Dauphin*, Son to *Lewis* XIV, with ſome others. But I have been already rather too prolix on this Subject. The Reader will therefore, I dare ſay, very gladly ſpare me the Trouble of reciting, and himſelf of reading theſe long Accounts, which would ſwell this Volume to a much greater Bulk, than I deſign.

Virtue is the chief End we ought to aim at, and which as Children advance in Letters, they ought to improve in, and be taught to purſue, as the ultimate End of their Happineſs. " Virtue is a Man's ſureſt Defence, without " which we can never expect our Endeavours to " ſucceed well * ". Whenever they read of the Lives and Actions of great Men, they ſhould be aſk'd their Opinion of ſuch an Action or Saying, and why they take it to be good or bad. The Youth ſhould be taught to deſcant upon their Actions, and ſhew wherein they were excelling, and where defective. This will ſoon give him early Seaſonings of Morality. And it is as much the Duty of a Maſter, to improve his Scholars in Virtue, as in Letters.——But particularly ought he to give the Pupil frequent Lectures on Swearing and Lying, which are generally the Root of Miſchief and Wickedneſs, and which are Accompliſhments which Youth chiefly attain to before any thing. He ſhould therefore be taught how ungenteel and unchriſtian a Dialect Swearing is, how it claſhes with the Rules of good Breeding and Religion: That Lying renders a Man unfit for human Society, and unworthy the Care and Regard of Heaven. In a Word, Vice muſt be painted to him in its blackeſt and moſt hideous Colours, and Virtue ſet before him in the moſt amiable Light.

CON-

* καὶ μὴν εὖγε δεῖ εἰδέναι ὅτι οὐκέστιν αλλη φυλακὴ τοιάντα, ὅια αὐτόν τίνα καλὸν κἄγαθόν παρχέιν.——τῳ δ' αρετῆς ερήμω οὐδὲ ἄλλο καλῶς ἔχειν οὐδένπροστήκει· *Zenoph.*

CONCLUSION.

The Parent before he ſends out his Son to any Profeſſion or Buſineſs, to enable him hereafter to buſtle through the Crowd of Mortals, and get a Living in the World, would do well to conſult his Genius and Capacity, which is of ſo great Importance, that on this depends his future Welfare and Proſperity.

A Man may indeed in a degree of Mediocrity have a Capacity for all Sciences, but then 'tis impoſſible he ſhould excel in all. For let a Man's Genius be ever ſo great, it can never be adapted to all Employments of what Nature or Kind ſoever, I mean in ſuch manner, as that that Perſon may become eminent and diſtinguiſhed therein. But they who hit upon any one Employment, that is ſuitable to their Capacities, will ſucceed wonderfully, and with Pleaſure to themſelves. It is for want of knowing this, that we ſee ſo few very good Proficients in their Buſineſs, as there are; whereas, if every one was try'd, if his Genius was examined and ſearched into, every Man might excel in his own Profeſſion *. I am ſorry to ſee ſo many as there are ſent daily to the Univerſities to ſtudy Divinity, a great Number of whom were deſigned

* There are not only particular Men, but whole Nations indiſpoſed for Learning; whereunto is required not only Education, but a pregnant *Minerva* and teeming Conſtitution. For the Wiſdom of God hath divided the Genius of Men according to the different Affairs of the World, and varied their Inclinations according to the Variety of Actions to be performed therein. Which they who conſider not, rudely ruſhing upon Profeſſions

ſigned by Nature for quite another way of Life. And a Man who makes but a poor Figure in the learned World, may ſhine in ſome Parts of Mechanicks, or Huſbandry, and by that means be ſerviceable to his Country. If a Boy was not made for a Theologian, a Lawyer, or a Phyſician, why ſhould he not be put to ſome Mechanick Way of Life, without reſpect to his Birth or Fortune? For that is the Way to increaſe his Fortune, and leaves no Stain upon his Family; whereas, otherwiſe, he is only perch'd above a Crowd, to appear the more ridiculous. The Misfortune of it is, Men will ſtrain their Genius to their Employment, or bend and force their Employment to their Genius; but let ſuch People know, that Force and Compulſion will avail nothing if Nature be wanting. *Chilo*, one of the ſeven wiſe Men of *Greece*, ſaid, the firſt Point was *To know ourſelves*, and then to fix upon that Employment, Art, or Study, which is moſt adapted and ſuitable to our Natures. And indeed when we have pitch'd upon the Object, which is moſt agreeable to us, we are then and only then in a Condition to taſte that Happineſs, which is peculiar to our Minds. We then move in our true and proper Sphere.

Our Geniuſſes have, I ſuppoſe, a Tincture of the Temperament of our Bodies. So then, a

and ways of Life unequal to their Natures; diſhonour not only themſelves, and their Functions, but prevent the Harmony of the whole World. For if the World went on as God hath ordained it, and were every one employed in Points concordant to their Natures, Profeſſions, Arts, and Commonwealths would riſe up of themſelves; nor needed we a *Lanthorn* to find a Man in *Athens*. *Brown's Pſeudodox. Epidem.* Book I. Chap. VI.

a Genius for Buſineſs muſt ſuppoſe a Predominancy of Phlegm. Poetry will require that of Fire, &c. wherefore one Man is not qualified for all Employments. One is diſagreeable for his Melancholly, and another for his Vivacity. No Man then can excel in more than one Science; and tho' Nature may ſtrain hard to form two Excellencies in one Man, yet ſhe leaves him unfiniſhed, and he appears only a rude Eſſay and imperfect Piece.

One Science only will one Genius fit,
So vaſt is Art, ſo narrow human Wit;
Not only bounded to peculiar Arts,
But oft in thoſe confin'd to ſingle Parts.
Like Kings, we loſe the Conqueſt gain'd before,
By vain Ambition ſtill to make them more.
Each might his ſev'ral Province well command,
Would all but ſtoop to what they underſtand.

POPE's *Eſſay on Criticiſm.*

If a Man, contrary to the Inclinations, Deſires or Abilities of his Son, will put him to an Employment not ſuitable to him; ſuppoſe this Youth to abandon himſelf to all manner of Vice and Debauchery upon this Account (for he cannot ſtick to a Buſineſs which he does not like) which indeed we often, too often find to happen; I would fain aſk ſuch a Parent, who it is that is to be blamed for the Youth's Miſconduct? He is conſcious it is himſelf, and that ſtill adds to his Unhappineſs.

In the Choice of a proper Buſineſs for a Youth, ſays Mr. *Locke*, his Age and Inclination are to be conſidered, and Conſtraint always to be avoided, in bringing him to it. For Command and Force may often create, but can never cure an Averſion; and whatever any one is brought to by Compulſion, he will leave as ſoon as he can, and be little profited, and leſs recreated, whilſt he is at it.

F I N I S.

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